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Arabian Nights entertainment

Edward W. Lane
(Trans.)

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THE TRANSLATOR'S PREFACE

MY undertaking to translate anew the Tales of *The Thousand and One Nights* implies an unfavourable opinion of the version which has so long amused us; but I must express my objections with respect to the latter in plain terms, and this I shall do by means of a few words on the version of Galland from which it is derived; for to him alone its chief faults are to be attributed. I am somewhat reluctant to make this remark, because several persons, and among them some of high and deserved reputation as Arabic scholars, have pronounced an opinion that his version is an *improvement* upon the original. That *The Thousand and One Nights* may be greatly improved, I most readily admit; but as confidently do I assert, that Galland has excessively *deteriorated* the work. His acquaintance with Arab manners and customs was insufficient to preserve him always from errors of the grossest description, and by the *style* of his version he has given to the whole a false character, thus sacrificing, in a great measure, what is most valuable in the original work,—I mean its minute accuracy with respect to those peculiarities which distinguish the Arabs from every other nation, not only of the West, but also of the East. Deceived by the vague nature of Galland's version, travellers in Persia, Turkey, and India, have often fancied that the Arabian Tales describe the particular manners of the natives of those countries; but no one who has read them in the original language, having an intimate acquaintance with the Arabs, can be of this opinion: it is in Arabian countries, and especially in Egypt, that we see the people, the dresses, and the buildings, which it describes in almost every case, even when the scene is laid in Persia, in India, or in China.

Convinced of the truth of this assertion, I consider myself possessed of the chief qualifications for the proper accomplishment of my present undertaking, from my having lived several years in Cairo, associating almost exclusively with Arabs, speaking their language, conforming to their general habits with the most scrupulous exactitude, and received into their society on terms of perfect equality. Since the downfall of the Arab Empire of Baghdad, Cairo has been the chief of Arabian cities: its Memlook Sultans, introduced into Egypt into their youth, naturally adopted, to a great degree, the manners of its native inhabitants, which the Osmanlee Turks in later days have but little altered. Cairo is the city in which Arabian manners now exist in the most refined state; and such I believe to have been the case when the present work was composed.

I use the term *composition*, as applied to this work, in the same slightly restricted sense in which it is employed in speaking of a modern history, or a historical romance; not regarding the work as wholly original, nor as the first of its kind; for many of the tales which it contains are doubtless of different and early origins; and I think that its general plan is probably borrowed from

much older production, bearing the same title of *The Thousand and One Nights*, a translation of a Persian work having a corresponding title, namely, *Hezar Afsaneh*. This anything seeming to be an archetype of the present work had ever existed was unknown in Europe till the apparent fact was pointed out by Von Hammer in a passage of El-Mes'oodee's History, entitled *The Golden Meadows*, written about the year of the Flight 333 (A.D. 944-5). This passage, which states that the Persian work above mentioned was translated into Arabic and called by the Arabs *The Thousand and One Nights*, or (as in some copies) *The Thousand Nights*, has been supposed to be an interpolation; but I have only heard of one copy of *The Golden Meadows* in which it is wanting; and although this fact, with another, render it suspicious, yet if it be an interpolation, I think it cannot be one of a very late date. Assuming it to be either authentic or an early interpolation, one thing is certain:—that *The Thousand and One Nights* translated from the Persian was much older than the work now known by that title, and also extremely different from the latter. It is said to have contained the adventures of a King and his Wezeer, and of the Wezeer's daughter Shaherzad (our Shahrazad) and her *nurse*, or (as in some copies) her *sister*, Dunyazad or Deenazad; and hence its introduction and general plan appear to have been imitated in the latter work: but it must have wanted all the *purely Arab* tales, which are, generally speaking, the best of the present series; and in the description of manners and customs it certainly disagreed with the latter entirely. Even the introduction of the later work cannot be a mere translation of its supposed archetype, as it mentions incidents founded upon Muslim customs, and describes Muslim manners, religion, and superstitions.

Having thus seen that the old *Thousand and One Nights* translated from the Persian, if it ever existed, must have differed greatly from the work now known to us by that title, we may consider whether it is probable that the former became gradually altered, augmented, and improved, at various different periods. This is the opinion of several eminent Orientalists; but I think it highly improbable, chiefly from the uniform nature of the state of society described in almost all the tales in every copy of the later work now known, and because we find no Arab tales of a similar kind to those in the present series in any other work, excepting such as are known to be of a very late date, and those in which genii play the most conspicuous parts; for some of these are said to be much older, though others of the same description are of the present age. (I here distinguish the tales which are wholly or chiefly *fictions* from the short *historical anecdotes*.)

It is important here to remark upon an argument which has been advanced in favour of the opinion that new tales were added at different periods to complete the present collection; this opinion being founded upon the differences which are observed in various copies now known. That such has been done to complete certain copies of which some portions had been lost, is evident; but I see no differences in the copies now known that are not to be easily accounted for in the same manner as the discrepancies existing in two or more copies of the Romance of Aboo Zeyd, or that of El-Zahir, and other similar works, which are committed to memory by the public reciters. I have been informed that these persons are often employed to dictate the contents of the above-mentioned works to those who desire to restore them to writing; and frequently copies are made from a number of fragments, and the *lacunæ* filled up by the assistance of the public reciter, or by the invention or choice of the copyist. A bookseller at Cairo, when I was in that city, was busily employed for several months in

endeavouring to make up a copy of *The Thousand and One Nights* in this manner, which he would have found an easy task some years before, when the tales which compose it were publicly recited in the streets of that city. Hence I think it probable that, in many an instance, an imperfect copy of this work was transcribed, and the numbers and divisions of the *Nights* altered so as to form an uninterrupted series; and that the remainder was made up from other copies afterwards found, or dictated by memory, or partly taken from traditions or books of anecdotes, and when all these sources failed, that parts were supplied by the copyist's invention. This is rendered more likely by the fact that books in Egypt are generally left unsewed: five sheets, or double leaves, being usually placed together, one within another, composing what is called a *karrus*; a very common consequence of which is, that a *karrus* here and there is lost. Thus we may account for transpositions, for differences in the divisions of the *Nights*, and for the introduction of new stories. Indeed in no other way can I explain the fact that, in two or more copies, the tales which in *all* the copies are placed in the early part, as well as others, present the most remarkable agreements both in their incidents and in particular phrases, and at the same time, disagreements equally or more remarkable, not only in the arrangement of the tales, but in many other respects, and evidently not the effects of any attempt at improvement. Mere differences of *style* are easily explained by the necessity of adapting the language to the dialect of a particular country; but it is worthy of remark, in this place, that such differences are evidences of the late date of this work: for it is not the custom of the Arabs thus to corrupt their *classical* works, among which no sheykh includes *The Thousand and One Nights*: its style is neither classical, as some Europeans have supposed, nor is it, as others have imagined, that of familiar conversation: I believe that the language of every copy of it now known, excepting those improved by modern sheykhs, is almost as different from the former style as it is from the latter.

Thus I think I have shewn that the differences which are found in the various copies of the work now known offer no weighty reason against the supposition that it was commenced and completed by one author. I rather incline to the opinion that this was the case, or at least that one man completed what another commenced, and that no long interruption occurred in the progress of the work. Similarity of style in the earlier and later portions would be no indication of their being originally by the same hand, as the style has been altered throughout by copyists; but we cannot say the same of similarity in the state of society described in the early and the late tales; and that no great period elapsed between the commencement and the completion of the work appears to me evident. Some stories in the earlier portion, which are so placed in every copy now known, are strong evidences of having been written at least as late as the latter half of the ninth century of the Flight, or, which is nearly the same, the latter half of the fifteenth of our era: in the remaining portion, there are indications of a later date; and coffee is mentioned in a manner not to be mistaken; but had coffee long been a common beverage it would doubtless have been mentioned frequently, from the general disregard of historical accuracy manifested throughout the work; and as I have noticed nothing indicating a later date than is thus implied, I infer that the work must have been completed before the middle of the tenth century of the Flight, whether the mention of the coffee be attributable to a copyist or not.

Thus the two dates above mentioned are the utmost limits of the period

during which I can believe the work to have been composed; and I think it most probable that it was not commenced earlier than the last quarter of the fifteenth century of our era, and that it was completed before the termination of the first quarter of the next century, soon after the conquest of Egypt by the Osmanlee Turks, which happened A.D. 1517. Most of the tales which it contains are doubtless of an older *origin*; and many of them founded upon very old traditions or legends: but all of these traditions or legends were evidently remodelled, so as to become pictures of the state of manners which existed among the Arabs, and especially among those of Egypt, at the period here mentioned; and I think that the composer of the work, or each of the composers if one commenced and another completed it, was an Egyptian.

In my endeavours to ascertain the period and the country in which this work was composed, I have not merely considered its internal evidences of the time and place. The earliest period at which any portion of it has been incontestably proved to have existed is the year 955 of the Flight (A.D. 1548). This date occurs in a marginal note written by a Christian reader of Tripoli in Syria, expressing a prayer for the long life of the owner of the book *Al-mukhtár*, in a volume of the incomplete MS. which Galland procured from Syria: and in another volume of the same is a similar note by the same person, dated 973. We do not find that Eastern authors have made any mention of this work. They may have been silent respecting it, because it is not written in the usual literary style; and because to them it wants the strange charms which so powerfully recommend it to the natives of the West, among whom those celebrated Orientalists De Sacy and Von Hammer have made many important observations upon its literary history; but their opinions on this subject unfortunately disagree. Finding myself thus placed in the unpleasant predicament of being obliged to differ from one of them, I am glad that I have been led to accord with the former in some points, and in others with the latter. Respecting the date of the work, my opinion nearly coincides with that of De Sacy: he concluded that it existed about the middle of the ninth century of the Flight because he did not find coffee mentioned in it, but on the same ground he might have assigned to it a somewhat later date; as the custom of drinking coffee did not become common even in the Yemen until the latter part of that century, and coffee was first imported into Egypt within the first ten years of the next century: some years more elapsed before it began to be a common beverage there; and thence it passed, probably through Syria, to Constantinople. Here I must also mention, that I have observed several probable evidences of the age of this work not noticed by De Sacy, and some of them appear to me more definite than those which he has adduced. He has mentioned, as deserving of considerable deference, an assertion of the sheykh Ahmad Esh-Shirwánee, in a short notice in Persian, prefixed to his edition of the first two hundred nights printed at Calcutta,—that the author of *The Thousand and One Nights* was an inhabitant of Syria, whose native language was Arabic, and whose object in writing the work was to afford facilities to those who desired to learn the Arabic language:—but the learned sheykh gives no authority, nor any reason whatever, for this assertion, which I therefore think of little weight against the evidences which favour a different opinion as to the country in which the work was written: of its date he says nothing.

I have shown it to be my opinion, that all the complete copies of *The Thousand and One Nights* now known are in the main derived, though not immediately, from one original; and I hold the same opinion with respect to every

fragment containing the commencement of the work. Some persons believe that there are works thus entitled essentially and mainly different, one from another, and belonging to different ages as well as countries; but I think they will agree with me on one point, the most important point to decide in these remarks regarding them as prefatory to my own translation,—the age of the work which I translate, and consequently the period of the manners, &c., which it generally describes.

I have taken as my general standard of the original text the Cairo edition lately printed; it being greatly superior to the other printed editions, and probably to every manuscript copy. It appears to agree almost exactly with the celebrated MS. of Von Hammer, than which no copy more copious, I believe, exists; and contains all the tales in the old version excepting those which, as Von Hammer says, Galland appears to have taken from other works, Arabic, Persian, and Turkish, in the Royal Library of Paris. The manuscript from which it was printed was carefully collated and corrected by a very learned man, the sheykh Abd Er-Rahman Es-Saftee Esh-Sharkawee, who also superintended the progress of the work through the press. But in addition to the value conferred upon it by the corrections of this sheykh, the copy from which the whole of my translation is made, excepting in a few instances, possesses an advantage which, I believe, renders it incomparably superior to any other now existing: it has been again revised and corrected, and illustrated with numerous manuscript notes, by a person whom I think I may safely pronounce the first philologist of the first Arab college of the present day, the sheykh Mohammad Elyad Et-Tantawee, or, more properly, Et-Tanditaee. His notes are chiefly philological, and explanatory of words which do not belong to the classical language; and many of them are of very great assistance to me; though most of them I find unnecessary, from the knowledge of the modern Arabic which I have acquired during my intercourse with the people who speak it. I am very greatly indebted to him for his learned labours. I should, however, add, that I have ventured to differ from him in interpreting a few words; having found more appropriate meanings assigned to them by Arabs in parts not visited by him, or such meanings given in printed dictionaries with which he is unacquainted; and I have also corrected a few errors which have escaped his notice. Without the valuable aid which he has afforded me, I would not have attempted the translation; nor with it would I have done so were it not for the advantage that I derive from my having lived among Arabs. No translator can always be certain that, from twenty or more significations which are borne by one Arabic word, he has selected that which his author intended to convey; but circumstanced as I am, I have the satisfiction of feeling confident that I have never given, to a word or phrase in this work, a meaning which is inconsistent with its presenting faithful pictures of Arab life and manners.

The most extravagant relations in this work are not in general regarded, even by the educated classes of the Arab people, as of an incredible nature. This is a point which I deem of much importance to set the work in its proper light before my countrymen. I have resided in a land where genii are still firmly believed to obey the summons of the magician or the owner of a talisman, and to act in occurrences of every day; and I have listened to stories of their deeds related as facts by persons of the highest respectability, and by some who would not condescend to read the Tales of *The Thousand and One Nights*, merely because they are fictions, and not written in the usual polished style of literary compositions.

In writing Arabic and other Oriental words in the present work, I have employed a system congenial with our language, and of the most simple kind; and to this system I adhere in every case, for the sake of uniformity as well as truth. Some persons have objected to my writing in this manner a few familiar words which are found in our dictionaries; but they will excuse me for remarking that general usage is not altogether accordant with their opinion. Almost every author, I believe, now writes "Koran," or "Kurán," and "Pasha," or "Pacha," for our dictionary-words "Alcoran" and "Bashaw"; and most of our best authors on Arabian History, of late, have written "Khalif" for "Caliph." In a work relating to a people who pronounce the Arabic w as v, I should write "Veezer" for the Arabic word "Wezeer"; but to do so when the subject is Arabian, I consider inexpedient: and in this opinion I am upheld by a great majority of literary and other friends whom I have consulted on the subject, in the proportion of five to one. I may add that Dr. Johnson has written in his dictionary, "Vizier [properly *Wezir*]"; and if we express the Arabic vowels by their *Italian* equivalents, it is properly "Wazir" or "Wezir."

The general reader may be directed to pronounce *a* as in our word "beggar," or "father"; *e* as in "bed," or "there"; *ee* as in "bee"; *ei* as our word "eye"; *ey* as in "they"; *i* as in "bid"; *o* as in "obey" (short), or "bone"; *oo* as in "boot"; *ow* as in "down"; and *u* as in "bull." The letter *y* is to be pronounced as in "you" and "lawyer"; never as in "by."

The Arabic *a*, strictly speaking, has a sound between that of a in "bad" and that of u in "bud"; sometimes approximating more to the former; and sometimes, to the latter. It, however, often approximates to that of a in "ball."

The *apostrophe*, when immediately preceding or following a vowel, I employ to denote the place of a letter which has no equivalent in our alphabet; it has a guttural sound like that which is heard in the bleating of sheep.

Dh, *gh*, *kh*, *sh*, and *th*, when not divided by a hyphen, represent, each, a single Arabic letter. *Dh* is pronounced as *th* in "that"; *gh* represents a guttural sound like that produced in gargling: *kh* represents a guttural sound like that which is produced in expelling saliva from the throat, and approaching nearer to the sound of *h* (a very strong aspirate) than to that of *k*; *sh* is pronounced as in "shall"; and *th* as in "thin."

I have thought it right to omit such tales, anecdotes, &c., as are comparatively uninteresting or on any account objectionable. In other words, I insert nothing that I deem greatly inferior in interest to the tales in the old version. Certain passages which, in the original work, are of an objectionable nature, I have slightly varied; but in doing this, I have been particularly careful to render them so as to be perfectly agreeable with Arab manners and customs.

I must here express my obligations to two friends in Egypt, the learned M. Fulgence Fresnel, and Mr. Harris of Alexandria, who have very kindly promoted, and rendered successful, my endeavours to procure the assistance which I have required from the sheykh Mohammad Eiyad since I quitted that country. To Mr. Salame I am also particularly indebted for the offer of his valuable aid, of which I have availed myself in several cases when I have found it desirable to obtain the opinion of a learned native of Egypt; and from Mr. Urquhart, whose extensive knowledge of the East, and deep insight into the Eastern mind, are such as none can fully appreciate but those who have pursued the same investigations assiduously and dispassionately, I have derived much important information.

ROYAL ASIATIC SOCIETY BOMBAY BRANCH

THE

ARABIAN NIGHTS' ENTERTAINMENTS

INTRODUCTION

IN the name of God, the Compassionate, the Merciful.

Praise be to God, the Beneficent King, the Creator of the universe, who hath raised the heavens without pillars, and spread out the earth as a bed; and blessing and peace be on the lord of apostles, our lord and our master Mohammad, and his family; blessing and peace, enduring and constant, unto the day of judgment.

To proceed.—The lives of former generations are a lesson to posterity; that a man may review the remarkable events which have happened to others, and be admonished; and may consider the history of people of preceding ages, and of all that hath befallen them, and be restrained. Extolled be the perfection of Him who hath thus ordained the history of former generations to be a lesson to those which follow. Such are the Tales of a Thousand and One Nights, with their romantic stories and their fables.

It is related (but God alone is all-knowing, as well as all-wise, and almighty, and all-bountiful,) that there was, in ancient times, a King of the countries of India and China, possessing numerous troops, and guards, and servants, and domestic dependents; and he had two sons; one of whom was a man of mature age; and the other, a youth. Both of these princes were brave horsemen; but especially the elder, who inherited the kingdom of his father, and governed his subjects with such justice that the inhabitants of his country and whole empire loved him. He was called King Shahriyar; his younger brother was named Shah Zeman, and was King of Samarkand. The administration of their governments was conducted with rectitude, each of them ruling over his subjects with justice during a period of twenty years with the utmost enjoyment and happiness. After this period, the elder King felt a strong desire to see his brother, and ordered his Wezeer to repair to him and bring him.

Having taken the advice of the Wezeer on this subject, he immediately gave orders to prepare handsome presents, such as horses adorned with gold and costly jewels, and memlooks, and beautiful virgins, and expensive stuffs. He then wrote a letter to his brother, expressive of his great desire to see him; and having sealed it, and given it to the Wezeer, together with the presents above mentioned, he ordered the minister to strain his nerves, and tuck up his skirts, and use all expedition in returning. The Wezeer answered, without delay, I hear and obey; and forthwith prepared for the journey; he packed his baggage, removed the burdens, and made ready all his provisions within three days; and on the fourth day he took leave of the King Shahriyar, and went forth towards the deserts and wastes. He proceeded night and day; and each of the [illegible] under the authority of King Shahriyar by whose

silver, and entertained him three days; after which, on the fourth day, he accompanied him one day's journey, and took leave of him. Thus he continued on his way until he drew near to the city of Samarkand, when he sent forward a messenger to inform King Shah Zeman of his approach. The messenger entered the city, enquired the way to the palace, and introducing himself to the King, kissed the ground before him, and acquainted him with the approach of his brother's Wezeer; upon which Shah Zeman ordered the chief officers of his court, and the great men of his kingdom, to go forth a day's journey to meet him; and they did so; and when they met him, they welcomed him, and walked by his stirrups until they returned to the city. The Wezeer then presented himself before the King Shah Zeman, greeted him with a prayer for the divine assistance in his favour, kissed the ground before him, and informed him of his brother's desire to see him; after which he handed to him the letter. The King took it, read it, and understood its contents; and answered by expressing his readiness to obey the commands of his brother. But, said he (addressing the Wezeer), I will not go until I have entertained thee three days. Accordingly, he lodged him in a palace befitting his rank, accommodated his troops in tents, and appointed them all things requisite in the way of food and drink: and so they remained three days. On the fourth day he equipped himself for the journey, made ready his baggage, and collected together costly presents suitable to his brother's dignity.

These preparations being completed, he sent forth his tents and camels and mules and servants and guards, appointed his Wezeer to be governor of the country during his absence, and set out towards his brother's dominions. At midnight, however, he remembered that he had left in his palace an article which he should have brought with him; and having returned to the palace to fetch it, he there beheld his wife sleeping in his bed, and attended by a male negro slave, who had fallen asleep by her side. On beholding this scene, the world became black before his eyes; and he said within himself, If this is the case when I have not departed from the city, what will be the conduct of this vile woman while I am sojourning with my brother? He then drew his sword, and slew them both in the bed: after which he immediately returned, gave orders for departure, and journeyed to his brother's capital.

Shahriyar, rejoicing at the tidings of his approach, went forth to meet him, saluted him, and welcomed him with the utmost delight. He then ordered that the city should be decorated on the occasion, and sat down to entertain his brother with cheerful conversation: but the mind of King Shah Zeman was distracted by reflections upon the conduct of his wife; excessive grief took possession of him; and his countenance became sallow; and his frame, emaciated. His brother observed his altered condition, and imagining that it was occasioned by his absence from his dominions, abstained from troubling him or asking respecting the cause, until after the lapse of some days, when at length he said to him, O my brother, I perceive that thy body is emaciated, and thy countenance is become sallow. He answered, O brother, I have an internal sore;—and he informed him not of the conduct of his wife which he had witnessed. Shahriyar then said, I wish that thou wouldest go out with me on a hunting excursion; perhaps thy mind might so be diverted;—but he declined; and Shahriyar went alone to the chase.

Now there were some windows in the King's palace commanding a view of his garden; and while his brother was looking out from one of these, a door of the palace was opened, and there came forth from it twenty females and twenty male black slaves; and the King's wife, who was distinguished by extraordinary beauty and elegance, accompanied them to a fountain, where they all disrobed themselves, and sat down together. The King's wife then called out, O Mes'oood! and immediately a black slave came to her and embraced her, she doing the like. So also did the other slaves and the women; and all of them continued revelling together until the close of the day.—When Shah beheld this spectacle, he said within himself, By Allah! my affliction

When his brother returned from his excursion, and they had saluted each other, and King Shahriyar observed his brother, Shah Zeman, that his colour had returned, that his face had recovered the flush of health, and that he ate with appetite, after his late abstinence, he was surprised, and said, O my brother, when I saw thee last, thy countenance was sallow, and now thy colour has returned to thee: acquaint me with thy state.—As to the change of my natural complexion, answered Shah Zeman, I will inform thee of its cause; but excuse my explaining to thee the return of my colour.—First, said Shahriyar, relate to me the cause of the change of thy proper complexion, and of thy weakness: let me hear it.—Know then, O my brother, he answered, that when thou sentest thy Wezeer to me to invite me to thy presence, I prepared myself for the journey, and when I had gone forth from the city, I remembered that I had left behind me the jewel that I have given thee; I therefore returned to my palace for it, and there I found my wife sleeping in my bed, and attended by a black male slave; and I killed them both, and came to thee: but my mind was occupied with reflections upon this affair, and this was the cause of the change of my complexion, and of my weakness: now as to the return of my colour, excuse my informing thee of its cause. But when his brother heard these words, he said, I conjure thee by Allah that thou acquaint me with the cause of the return of thy colour:—so he repeated to him all that he had seen. I would see this, said Shahriyar, with my own eye.—Then, said Shah Zeman, give out that thou art going again to the chase, and conceal thyself here with me, and thou shalt witness this conduct, and obtain ocular proof of it.

Shahriyar, upon this, immediately announced that it was his intention to make another excursion. The troops went out of the city with the tents, and the King followed them; and after he had reposed awhile in the camp, he said to his servants, Let no one come in to me:—and he disguised himself, and returned to his brother in the palace, and sat in one of the windows overlooking the garden; and when he had been there a short time, the women and their mistress entered the garden with the black slaves, and did as his brother had described, continuing so until the hour of the afternoon-prayer.

When King Shahriyar beheld this occurrence, reason fled from his head, and he said to his brother Shah Zeman, Arise and let us travel whither we please, and renounce the regal state, until we see whether such a calamity as this has befallen any other person like unto us; and if not, our death will be preferable to our life. His brother agreed to his proposal, and they went out from a private door of the palace, and journeyed continually, days and nights, until they arrived at a tree in the midst of a meadow, by a spring of water, on the shore of the sea. They drank of this spring, and sat down to rest; and when the day had a little advanced, the sea became troubled before them, and there arose from it a black pillar, ascending towards the sky, and approaching the meadow. Struck with fear at the sight, they climbed up into the tree, which was lofty; and thence they gazed to see what this might be: and behold it was a Jinnee, of gigantic stature, broad-fronted and bulky, bearing on his head a chest. He landed, and came to the tree into which the two Kings had climbed, and having seated himself beneath it, opened the chest, and took out of it another box, which he also opened; and there came forth from it a young woman, fair and beautiful, like the shining sun. When the Jinnee cast his eyes upon her, he said, O lady of noble race, whom I carried off on thy wedding-night, I have a desire to sleep a little;—and he placed his head upon her knee, and slept. The damsel then raised her head towards the tree, and saw there the two Kings; upon which she removed the head of the Jinnee from her knee, and, having placed it on the ground, stood under the tree, and made signs to the two Kings, as though she would say, Come down, and fear not this 'Efreet. They answered her, We conjure thee by Allah that thou excuse us in this matter. But she said, I conjure you by the same that ye come down; and if ye do not, I will rouse this 'Efreet, and he shall put you to a cruel death. So being afraid they came down to her; and after they had remained with her as long as she required, she took from her pocket a purse, and drew out from this a string, upon which were ninety-eight seal-rings; and she said to them, Know

what are these? They answered, We know not. The owners of these rings, said she, have, all of them, had the same conversation with me which ye have, and known to this foolish 'Efreet; therefore, give me your two rings, ye brothers. So they gave her their two rings from their fingers; and she then said to them, This 'Efreet carried me off on my wedding-night, and put me in the box, and placed the box in the chest, and affixed to the chest seven locks, and deposited me, thus imprisoned, in the bottom of the roaring sea, beneath the dashing waves; not knowing that, when one of our sex desires to accomplish any object, nothing can prevent her.

When the two Kings heard these words from her lips, they were struck with the utmost astonishment, and said one to the other, If this is a 'Efreet, and greater calamity hath happened unto him than that which hath befallen us, it is a circumstance that should console us: and immediately they departed, and returned to the city.

As soon as they had entered the palace, Shahriyar caused his wife to be beheaded, and in like manner the women and black slaves; and thenceforth he made it his regular custom, every time that he took a virgin to his bed, to kill her at the expiration of the night. Thus he continued to do during a period of three years; and the people raised an outcry against him, and fled with their daughters, and there remained not a virgin in the city of a sufficient age for marriage. Such was the case when the King ordered the Wezeer to bring him a virgin according to his custom; and the Wezeer went forth and searched, and found none; and he went back to his house enraged and vexed, fearing what the King might do to him.

Now the Wezeer had two daughters; the elder of whom was named Shahrazad; and the younger, Dunyazad. The former had read various books of histories, and the lives of preceding kings, and stories of past generations: it is asserted that she had collected together a thousand books of histories, relating to preceding generations and kings, and works of the poets: and she said to her father on this occasion, Why do I see thee thus changed, and oppressed with solicitude and sorrows?

When the Wezeer heard these words from his daughter, he related to her all that had happened to him with regard to the King; upon which she said, By Allah, O my father, give me in marriage to this King: either I shall die, and be a ransom for one of the daughters of the Muslims, or I shall live, and be the cause of their deliverance from him.—I conjure thee by Allah, exclaimed he, that thou expose not thyself to such peril: but she said, It must be so. Then, said he, I fear for thee that the same will befall thee that happened in the case of the ass and the bull and the husbandman.—And what, she asked, was that, O my father?

Know, O my daughter, said the Wezeer, that there was a certain merchant, who possessed wealth and cattle, and had a wife and children; and God, whose name be exalted, had also endowed him with the knowledge of the languages of beasts and birds. The abode of this merchant was in the country; and he had, in his house, an ass and a bull. When the bull came to the place where the ass was tied, he found it swept and sprinkled; in his manger were sifted barley and sifted cut straw, and the ass was lying at his ease; his master being accustomed only to ride him occasionally, when business required, and soon to return: and it happened, one day, that the merchant overheard the bull saying to the ass, May thy food benefit thee! I am oppressed with fatigue, while thou art enjoying repose: thou eatest sifted barley, and men serve thee; and it is only occasionally that thy master rides thee, and returns; while I am continually employed in ploughing, and turning the mill. The ass answered, When thou goest out to the field, and they place the yoke upon thy neck, lie down, and do not rise again, even if they beat thee; or, if thou rise, lie down a second time; and when they take thee back, and place the beans before thee, eat them not, as though thou wert sick: abstain from eating and drinking a day, or two days, or three; and so shalt thou find rest from trouble and labour. Accordingly, when the driver came to the bull with his fodder, he ate scarcely any of it; and on the morrow, when the driver came again to take him to

plough, he found him apparently quite infirm: so the merchant said, Take the ass, and make him draw the plough in his stead all the day. The man did so; and when the ass returned at the close of the day, the bull thanked him for the favour he had conferred upon him by relieving him of his trouble on that day; but the ass returned him no answer, for he repented most grievously. On the next day, the ploughman came again, and took the ass, and ploughed with him till evening; and the ass returned with his neck flayed by the yoke, and reduced to an extreme state of weakness; and the bull looked upon him, and thanked and praised him. The ass exclaimed, I was living at ease, and nought but my meddling hath injured me! Then said he to the bull, Know that I am one who would give thee good advice: I heard our master say, If the bull rise not from his place, take him to the butcher, that he may kill him, and make a nata of his skin:—I am therefore in fear for thee, and so I have given thee advice; and peace be on thee! When the bull heard these words of the ass, he thanked him, and said, To-morrow I will go with alacrity:—so he ate the whole of his fodder, and even licked the manger.—Their master, meanwhile, was listening to their conversation.

On the following morning, the merchant and his wife went to the bull's crib, and sat down there; and the driver came, and took out the bull; and when the bull saw his master, he shook his tail, and showed his alacrity by sounds and actions, bounding about in such a manner that the merchant laughed until he fell backwards. His wife, in surprise, asked him, At what dost thou laugh? He answered, At a thing that I have heard and seen; but I cannot reveal it; for if I did, I should die. She said, Thou must inform me of the cause of thy laughter, even if thou die.—I cannot reveal it, said he: the fear of death prevents me.—Thou laughest only at *me*, she said; and she ceased not to urge and importune him until he was quite overcome and distracted. So he called together his children, and sent for the Kadee and witnesses, that he might make his will, and reveal the secret to her, and die: for he loved her excessively, since she was the daughter of his paternal uncle, and the mother of his children, and he had lived with her to the age of a hundred and twenty years. Having assembled her family and his neighbours, he related to them his story, and told them that as soon as he revealed his secret he must die; upon which every one present said to her, We conjure thee by Allah that thou give up this affair, and let not thy husband, and the father of thy children, die. But she said, I will not desist until he tell me, though he die for it. So they ceased to solicit her; and the merchant left them, and went to the stable to perform the ablution, and then to return, and tell them the secret, and die.

Now he had a cock, with fifty hens under him, and he had also a dog; and he heard the dog call to the cock, and reproach him, saying, Art thou happy when our master is going to die? The cock asked, How so?—and the dog related to him the story; upon which the cock exclaimed, By Allah! our master has little sense: *I* have *fifty* wives; and I please this, and provoke that; while *he* has but *one* wife, and cannot manage this affair with her: why does he not take some twigs of the mulberry-tree, and enter her chamber, and beat her until she dies or repents? she would never, after that, ask him a question respecting anything.—When the merchant heard the words of the cock, as he addressed the dog, he recovered his reason and made up his mind to beat her.—Now, said the Wezeer to his daughter Shahrazad, perhaps I may do to thee as the merchant did to his wife. She asked, And what did he? He answered, He entered her chamber, after he had cut off some twigs of the mulberry-tree, and hidden them there; and then said to her, Come into the chamber, that I may tell thee the secret while no one sees me, and then die: and when she had entered, he locked the chamber-door upon her, and beat her until she became almost senseless and cried out, I repent:—and she kissed his hands and his feet, and repented, and went out with him; and all the company, and her own family, rejoiced; and they lived together in the happiest manner until death.

When the Wezeer's daughter heard the words of her father, she said to him, It must be as I have requested. So he arrayed her, and went to the king, Shahriyar. Now she had given directions to her young sister, saying to her,

When I have gone to the King, I will send to request thee to come; and when thou comest to me, and seest a convenient time, do thou say to me, O my sister, relate to me some strange story to beguile our waking hour:—and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance.

Her father, the Wezeer, then took her to the King, who, when he saw him, was rejoiced, and said, Hast thou brought me what I have desired? He answered, Yes. When the King, therefore, introduced himself to her, she wept, and he said to her, What aileth thee? She answered, O King, I have a young sister, and I wish to take leave of her. So the King sent to her; and she came to her sister, and embraced her, and sat near the foot of the bed; and after she had waited for a proper opportunity, she said, By Allah! O my sister, relate to us a story to beguile the waking hour of our night. Most willingly, answered Shahrazad, if this virtuous King permit me. The King hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one Shahrazad commenced her recitations.

THE STORY OF THE MERCHANT AND THE JINNEE.

It has been related to me, O happy King, said Shahrazad, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and the heat oppressing him, he sat under a tree, in a garden, and put his hand into his saddle bag, and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone, and immediately there appeared before him an 'Efreet, of enormous height, who, holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atest the date, and threwest aside the stone, it struck my son upon the chest, and, as fate had decreed against him, he instantly died.

The merchant, on hearing these words, exclaimed, Verily to God we belong, and verily to him we must return! There is no strength nor power but in God, the High, the Great! If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. The Jinnee answered, Thy death is indispensable, as thou hast killed my son: and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Jinnee, I commit my affair unto God, for no one can avoid what He hath decreed.

Then said the merchant, Know, O 'Efreet, that I have debts to pay, and I have much property and children, and a wife, and I have pledges also in my possession, &c. &c. therefore go back to my house, and give to every one his due, and then I will return to thee: I bind myself by a vow and covenant that I will return to thee, and thou shalt do what thou wilt: and God is witness of what I say. Upon this, the Jinnee accepted his covenant, and liberated him, granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him: upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family until the end of the year; when he took his grave-clothes under his arm, bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself; his family raising cries of lamentation and shrieking.

He proceeded until he arrived at the garden before mentioned; and it was the first day of the new year; and as he sat, weeping for the calamity which he expected soon to befall him, a shaykh, advanced in years, approached him,

leading a gazelle with a chain attached to its neck. The sheykh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Jinn? The merchant therefore informed him of what had befallen him with the 'Efreet, and of the cause of his sitting there; at which the sheykh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful! if it were engraved upon the intellect, it would be a lesson to him who would be admonished! And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee with this 'Efreet. So he sat down, and conversed with him: And the merchant became almost senseless; fear entered him, and terror, and violent grief, and excessive anxiety. And as the owner of the gazelle sat by his side, lo! a second sheykh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Jan: and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheykh, with a dapple mule; and he asked them the same question, which was answered in the same manner.

Immediately after, the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert; and this dust subsided, and behold, the Jinnee, with a drawn sword in his hand; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son, the vital spirit of my heart. And the merchant wailed and wept; and the three sheykhs also manifested their sorrow by weeping and crying aloud and wailing: but the first sheykh, who was the owner of the gazelle, recovering his self-possession, kissed the hand of the 'Efreet, and said to him, O thou Jinnee, and crown of the kings of the Jah, if I relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheykh, if thou relate to me the story, and I find it to be as thou hath said, I will give up to thee a third of my claim to his blood.

THE STORY OF THE FIRST SHEYKH AND THE GAZELLE.

Then said the sheykh, Know, O 'Efreet, that this gazelle is the daughter of my paternal uncle, and she is of my flesh and my blood. I took her as my wife when she was young, and lived with her about thirty years; but I was not blessed with a child by her; so I took to me a concubine slave, and by her I was blessed with a male child, like the rising full moon, with beautiful eyes, and delicately-shaped eye brows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period I unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

Now, my cousin, this gazelle, had studied enchantment and divination from her early years; and during my absence, she transformed the youth above mentioned into a calf; and his mother, into a cow; and committed them to the care of the herdsman: and when I returned, after a long time, from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice; when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my concubine, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife in my hand, and prepared myself to slaughter her: upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her; and he did so, but found in her neither fat nor flesh, nor anything but skin and bone; and I repented of slaughtering her, when repentance was of no avail. I therefore gave her to the herdsman, and said to him, Bring me a fat calf: and he brought me my son, who was transformed into a calf.

And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow, and let this—

Here Shahrazad perceived the light of morning, and discontinued the recitation with which she had been allowed thus far to proceed. Her sister said to her, How excellent is thy story! and how pretty! and how pleasant! and how sweet!—but she answered, What is this in comparison with that which I will relate to thee in the next night, if I live, and the King spare me! And the King said, By Allah, I will not kill her until I hear the remainder of her story. Thus they pleasantly passed the night until the morning, when the King went forth to his hall of judgment, and the Wezeer went thither with the grave-clothes under his arm: and the King gave judgment, and invested and displaced, until the close of the day, without informing the Wezeer of that which had happened; and the minister was greatly astonished. The court was then dissolved; and the King returned to the privacy of his palace.

[On the second and each succeeding night, Shahrazad continued so to interest King Shahriyar by her stories as to induce him to defer putting her to death, in expectation that her fund of amusing tales would soon be exhausted; and as this is expressed in the original work in nearly the same words at the close of every night, such repetitions will in the present translation be omitted.]

When the sheykh, continued Shahrazad, observed the tears of the calf, his heart sympathized with him, and he said to the herdsman, Let this calf remain with the cattle.—Meanwhile, the Jinnee wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Jan, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat: but I could not do it; so I ordered the herdsman to take him back; and he took him and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news. I answered, Well: and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family; and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my condition become so degraded in thy opinion that thou bringest before me strange men?—Where, said I, are any strange men? and wherefore didst thou weep and laugh? She answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his mother; and this was the reason of my laughter; but as to the reason of my weeping, it was on account of his mother, because his father had slaughtered her. And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Jinnee, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart.—O maiden, said I, if thou wilt restore him, all the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled, and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise, I shall not be secure from her artifice. On hearing, O Jinnee, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee. So, when she heard this, she took a cup, and filled it with water, and repeated a spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed; but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted!—

upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and to thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: and I married to him, O Jinnee, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result.—This is my story. The Jinnee said, This is a wonderful tale; and I give up to thee a third of my claim to his blood.

The second sheykh, the owner of the two hounds, then advanced, and said to the Jinnee, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Jinnee answered, Yes.

THE STORY OF THE SECOND SHEYKH AND THE TWO BLACK HOUNDS.

Then said the sheykh, Know, O lord of the kings of the Jan, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold; and I opened a shop to sell and buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which, he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him to the bath, and clad him in a costly suit of my own clothing; after which, we sat down together to eat; and I said to him, O my brother, I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him.—My other brother then set forth on a journey; and after a year, returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel, and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befal us, in which case each of us shall take a thousand pieces, with which to traffic. Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three thousand pieces of gold; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise, and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which we arrived at a city, where we sold our merchandise; and for every piece of gold we gained ten.

And when we were about to set sail again, we found, on the shore of the sea, a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness? If so, I will requite thee for them. I answered, Yes, I have those qualities, though thou requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country; for I give myself to thee; act kindly towards me; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing; and let not my present condition at all deceive thee. When I heard

these words, my heart was moved with tenderness towards her, in order to the accomplishment of a purpose of God, to whom be ascribed all might and glory; and I took her, and clothed her, and furnished for her a place in the ship in a handsome manner, and regarded her with kind and respectful attention.

We then set sail; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth; saying, Let us kill our brother, and all the property shall be ours:—and the devil made these actions to seem fair in their eyes; so they came to me while I was sleeping by the side of my wife, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she shook herself, and became transformed into a Jinneeyeh. She immediately bore me away, and placed me upon an island, and, for a while, disappeared. In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Jinneeyeh: I saw thee, and my heart loved thee for the sake of God; for I am a believer in God and his Apostle, God favour and preserve him! I came to thee in the condition in which thou sawest me, and thou didst marry me; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them.—When I heard her tale, I was astonished, and thanked her for what she had done;—But, said I, as to the destruction of my brothers, it is not what I desire. I then related to her all that had happened between myself and them from first to last; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—besides, they are at all events my brothers. She still, however, said, They must be killed;—and I continued to propitiate her towards them: and at last she lifted me up, and soared through the air, and placed me on the roof of my house.

Having opened the doors, I dug up what I had hidden in the earth; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night, when I entered my house, I found these two dogs tied up in it; and as soon as they saw me, they came to me, and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister, and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and, being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him.—This is my story.—Verily, said the Jinnee, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence.

Upon this, the third sheykh, the owner of the mule, said to the Jinnee, As to me, break not my heart if I relate to thee nothing more than this:—

THE STORY OF THE THIRD SHEYKH AND THE MULE.

The mule that thou seest was my wife: she became enamoured of a black slave; and when I discovered her with him, she took a mug of water, and, having uttered a spell over it, sprinkled me, and transformed me into a dog. In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest.—And now I hope that thou wilt remit to me also a third of the merchant's offence.

When the sheykh had thus finished his story, the Jinnee shook with delight, and remitted the remaining third of his claim to the merchant's blood. The

merchant then approached the sheykhs, and thanked them, and they congratulated him on his safety; and each went his way.

But this, said Shahrazad, is not more wonderful than the story of the fisherman. The King asked her, And what is the story of the fisherman? And she related it as follows :—

THE STORY OF THE FISHERMAN.

There was a certain fisherman, advanced in age, who had a wife and three children; and though he was in indigent circumstances, it was his custom to cast his net, every day, no more than four times. One day he went forth at the hour of noon to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes; but when he came to examine the net, he found in it the carcase of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune!

He then disencumbered his net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and—exclaiming, In the name of God!—cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it, and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud. This he threw aside, and returned to the sea the third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.

Upon this he raised his head towards heaven, and said, O God, thou knowest that I cast not my net more than four times; and I have now cast it three times! Then—exclaiming, In the name of God!—he cast the net again into the sea, and waited till it was still; when he attempted to draw it up, but could not, for it clung to the bottom. And he exclaimed, There is no strength nor power but in God!—and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore; when he opened it, and found in it a bottle of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the impression of the seal of our lord Suleyman. At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold. He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market. So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected together, and was condensed, and then became agitated, and was converted into an 'Efreet, whose head was in the clouds, while his feet rested upon the ground: his head was like a dome: his hands were like winnowing forks; and his legs, like masts: his mouth resembled a cavern: his teeth were like stones; his nostrils, like trumpets; and his eyes, like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this 'Efreet, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and he saw not his way. The 'Efreet, as soon as he perceived him, exclaimed, There is no deity but God: Suleyman is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed!—O Marid, said the fisherman, dost thou say, Suleyman is the Prophet of God? Suleyman hath been dead a thousand and eight hundred years; and we are now in the

end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Marid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman!—Of what, said the fisherman, dost thou give me news? He answered, Of thy being instantly put to a most cruel death. The fisherman exclaimed, Thou deservest, for this news, O master of the 'Efreets, the withdrawal of protection from thee, O thou remote! Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land? The 'Efreet answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed.—What is my offence, said the fisherman, that this should be my recompense from thee? The 'Efreet replied, Hear my story, O fisherman.—Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Jinn: I rebelled against Suleyman the son of Daood; I and Sakhr the Jinnee; and he sent to me his Wezeer, Asaf the son of Barkhiya, who came upon me forcibly, and took me to him in bonds, and placed me before him: and when Suleyman saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name: he then gave orders to the Jinn, who carried me away, and threw me into the midst of the sea. There I remained a hundred years; and I said in my heart, Whosoever shall liberate me, I will enrich him for ever:—but the hundred years passed over me, and no one liberated me: and I entered upon another hundred years; and I said, Whosoever shall liberate me, I will open to him the treasures of the earth;—but no one did so: and four hundred years passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants:—but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him; and only suffer him to choose in what manner he will die. And, lo! now thou hast liberated me, and I have given thee thy choice of the manner in which thou wilt die.

When the fisherman had heard the story of the 'Efreet, he exclaimed, O Allah! that I should not have liberated thee but in such a time as this! Then said he to the 'Efreet, Pardon me, and kill me not, and so may God pardon thee; and destroy me not, lest God give power over thee to one who will destroy thee. The Marid answered, I must positively kill thee; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death; but he again implored the 'Efreet, saying, Pardon me by way of gratitude for my liberating thee.—Why, answered the 'Efreet, I am not going to kill thee but for that very reason, because thou hast liberated me.—O Sheykh of the 'Efreets, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness?

The 'Efreet, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Jinnee, and I am a man; and God hath given me sound reason; therefore, I will now plot his destruction with my art and reason, like as he hath plotted with his cunning and perfidy. So he said to the 'Efreet, Hast thou determined to kill me? He answered, Yes. Then said he, By the Most Great Name engraved upon the seal of Suleyman, I will ask thee one question; and wilt thou answer it to me truly? On hearing the mention of the Most Great Name, the 'Efreet was agitated, and trembled, and replied, Yes; ask, and be brief. The fisherman then said, How wast thou in this bottle? It will not contain thy hand or thy foot; how then can it contain thy whole body?—Dost thou not believe that I was in it? said the 'Efreet. The fisherman answered, I will never believe thee until I see thee in it. Upon this, the 'Efreet shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in

the mouth of the bottle, called out to the 'Efreet, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an 'Efreet, who, to any person that liberates him, will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the 'Efreet endeavoured to escape; but could not, finding himself restrained by the impression of the seal of Suleyman, and thus imprisoned by the fisherman as the vilest and filthiest and least of 'Efreets. The fisherman then took the bottle to the brink of the sea. The 'Efreet exclaimed, Nay! nay!—to which the fisherman answered, Yea, without fail! yea, without fail! The Marid then addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea; and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee? But thou didst reject my petition, and wouldest nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee.—Open to me, said the 'Efreet, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed! If thou hadst spared me, God had spared thee, and I had spared thee; but thou desiredst my death; therefore will I put thee to death imprisoned in this bottle; and will throw thee here into the sea. The Marid, upon this, cried out, and said, I conjure thee by Allah, O fisherman, that thou do it not: spare me in generosity, and be not angry with me for what I did; but if I have done evil, do thou good, according to the proverb,—O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—do not therefore as Umameh did to 'Atikeh.—And what, said the fisherman, was their case? The 'Efreet answered, This is not a time for telling stories, when I am in this prison; but when thou liberatest me, I will relate to thee their case. The fisherman said, Thou must be thrown into the sea, and there shall be no way of escape for thee from it; for I endeavoured to propitiate thee, and humbled myself before thee, yet thou wouldest nothing but my destruction, though I had committed no offence to deserve it, and had done no evil to thee whatever, but only good, delivering thee from thy confinement; and when thou didst thus unto me, I perceived that thou wast radically corrupt: and I would have thee know, that my motive for throwing thee into this sea, is, that I may acquaint with thy story every one that shall take thee out, and caution him against thee, that he may cast thee in again: thus shalt thou remain in this sea to the end of time, and experience varieties of torment. The 'Efreet then said, Liberate me, for this is an opportunity for thee to display humanity; and I vow to thee that I will never do thee harm; but, on the contrary, will do thee a service that shall enrich thee for ever.

Upon this the fisherman accepted his covenant that he would not hurt him, but that he would do him good; and when he had bound him by oaths and vows, and made him swear by the Most Great Name of God, he opened to him; and the smoke ascended until it had all come forth, and then collected together, and became, as before, an 'Efreet of hideous form. The 'Efreet then kicked the bottle into the sea. When the fisherman saw him do this, he made sure of destruction, and said, This is no sign of good:—but afterwards he fortified his heart, and said, O 'Efreet, God, whose name be exalted, hath said, Perform the covenant, for the covenant shall be inquired into:—and thou hast covenanted with me, and sworn that thou wilt not act treacherously towards me; therefore, if thou so act, God will recompense thee; for He is jealous; He respiteth, but suffereth not to escape; and remember that I said to thee, as said the sage Dooban to King Yoonan, Spare me, and so may God spare thee.

The 'Efreet laughed, and, walking on before him, said, O fisherman, follow me. The fisherman did so, not believing in his escape, until they had quitted the neighbourhood of the city, and ascended a mountain, and descended into a

wide desert tract, in the midst of which was a lake of water. Here the 'Efreet stopped, and ordered the fisherman to cast his net and take some fish; and the fisherman, looking into the lake, saw in it fish of different colours, white and red and blue and yellow; at which he was astonished; and he cast his net, and drew it in, and found in it four fish, each fish of a different colour from the others, at the sight of which he rejoiced. The 'Efreet then said to him, Take them to the Sultan, and present them to him, and he will give thee what will enrich thee; and for the sake of God accept my excuse, for, at present, I know no other way of rewarding thee, having been in the sea a thousand and eight hundred years, and not seen the surface of the earth until now: but take not fish from the lake more than once each day: and now I commend thee to the care of God.—Having thus said, he struck the earth with his feet, and it clove asunder, and swallowed him.

The fisherman then went back to the city, wondering at all that had befallen him with the 'Efreet, and carried the fish to his house; and he took an earthern bowl, and, having filled it with water, put the fish into it; and they struggled in the water: and when he had done this, he placed the bowl upon his head, and repaired to the King's palace, as the 'Efreet had commanded him, and, going up unto the King, presented to him the fish; and the King was excessively astonished at them, for he had never seen any like them in the course of his life; and he said, Give these fish to the slave cook-maid. This maid had been sent as a present to him by the King of the Greeks, three days before; and he had not yet tried her skill. The Wezeer, therefore, ordered her to fry the fish, and said to her, O maid, the King saith unto thee, I have not reserved my tear but for the time of my difficulty:—to-day, then, gratify us by a specimen of thy excellent cookery, for a person hath brought these fish as a present to the Sultan. After having thus charged her, the Wezeer returned, and the King ordered him to give the fisherman four hundred pieces of gold: so the Wezeer gave them to him; and he took them in his lap, and returned to his home and his wife, joyful and happy, and bought what was needful for his family.

Such were the events that befel the fisherman: now we must relate what happened to the maid.—She took the fish, and cleaned them, and arranged them in the frying-pan, and left them until one side was cooked, when she turned them upon the other side; and, lo! the wall of the kitchen clove asunder, and there came forth from it a damsel of tall stature, smooth-cheeked, of perfect form, with eyes adorned with kohl, beautiful in countenance, and with heavy swelling hips; wearing a koofeeyeh interwoven with blue silk; with rings in her ears, and bracelets on her wrists, and rings set with precious jewels on her fingers; and in her hand was a rod of Indian cane: and she dipped the end of the rod in the frying-pan, and said, O fish, are ye remaining faithful to your covenant? At the sight of this, the cook-maid fainted. The damsel then repeated the same words a second and a third time; after which the fish raised their heads from the frying-pan, and answered, Yes, yes. They then repeated the following verse:—

> If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

And upon this the damsel overturned the frying-pan, and departed by the way she had entered, and the wall of the kitchen closed up again. The cook-maid then arose, and beheld the four fish burnt like charcoal; and she exclaimed, In his first encounter his staff broke!—and as she sat reproaching herself, she beheld the Wezeer standing at her head; and he said to her, Bring the fish to the Sultan:—and she wept, and informed him of what had happened.

The Wezeer was astonished at her words, and exclaimed, This is indeed a wonderful event;—and he sent for the fisherman, and when he was brought, he said to him, O fisherman, thou must bring to us four fish like those which thou broughtest before. The fisherman accordingly went forth to the lake, and threw his net, and when he had drawn it in he found in it four fish as before; and he took them to the Wezeer, who went with them to the maid, and said to

her, Rise, and fry them in my presence, that I may witness this occurrence. The maid, therefore, prepared the fish, and put them in the frying-pan, and they had remained but a little while, when the wall clove asunder, and the damsel appeared, clad as before, and holding the rod; and she dipped the end of the rod in the frying-pan, and said, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before; and the damsel overturned the frying-pan with the rod, and returned by the way she had entered, and the wall closed up again.

The Wezeer then said, This is an event which cannot be concealed from the King:—so he went to him, and informed him of what had happened in his presence; and the King said, I must see this with my own eyes. He sent, therefore, to the fisherman, and commanded him to bring four fish like the former; granting him a delay of three days. And the fisherman repaired to the lake, and brought the fish thence to the King, who ordered again that four hundred pieces of gold should be given to him; and then, turning to the Wezeer, said to him, Cook the fish thyself here before me. The Wezeer answered, I hear and obey. He brought the frying-pan, and, after he had cleaned the fish, threw them into it; and as soon as he had turned them, the wall clove asunder, and there came forth from it a negro, in size like a bull, or like one of the tribe of Ad, having in his hand a branch of a green tree; and he said, with a clear but terrifying voice, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before, Yes, yes:

> If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

The black then approached the frying-pan, and overturned it with the branch, and the fish became like charcoal, and he went away as he had come.

When he had thus disappeared from before their eyes, the King said, This is an event respecting which it is impossible to keep silence, and there must, undoubtedly, be some strange circumstance connected with these fish. He then ordered that the fisherman should be brought before him, and when he had come, he said to him, Whence came these fish? The fisherman answered, From a lake between four mountains behind this mountain, which is without thy city. The King said to him, How many days' journey distant? He answered, O our lord the Sultan, a journey of half-an-hour. And the Sultan was astonished, and ordered his troops to go out immediately with him and the fisherman, who began to curse the 'Efreet. They proceeded until they had ascended the mountain, and descended into a wide desert tract which they had never before seen in their whole lives; and the Sultan and all the troops wondered at the sight of this desert, which was between four mountains, and at the fish, which were of four colours, red and white and yellow and blue. The King paused in astonishment, and said to the troops, and to the other attendants who were with him, Hath any one of you before seen this lake in this place? They all answered, No. Then said the King, By Allah, I will not enter my city, nor will I sit upon my throne, until I know the true history of this lake, and of its fish. And upon this he ordered his people to encamp around these mountains; and they did so. He then called for the Wezeer, who was a well-informed, sensible, prudent, and learned man; and when he had presented himself before him, he said to him, I desire to do a thing with which I will acquaint thee; and it is this:—I have resolved to depart alone this night, to seek for information respecting this lake and its fish; therefore, sit thou at the door of my pavilion, and say to the Emeers and Wezeers and Chamberlains, The Sultan is sick, and hath commanded me not to allow any person to go in unto him:—and acquaint no one with my intention.

The Wezeer was unable to oppose his design; so the King disguised himself, and slung on his sword, and withdrew himself from the midst of his troops. He journeyed the whole of the night, until the morning, and proceeded until the heat became oppressive to him: he then paused to rest; after which he again proceeded the remainder of the day and the second night, until the

morning, when there appeared before him, in the distance, something black, at the sight of which he rejoiced, and said, Perhaps I shall there find some person who will inform me of the history of the lake and its fish. And when he approached this black object, he found it to be a palace built of black stones, and overlaid with iron; and one of the leaves of its door was open, and the other shut. The King was glad, and he stood at the door, and knocked gently, but heard no answer; he knocked a second and a third time, but again heard no answer: then he knocked a fourth time, and with violence; but no one answered. So he said, It is doubtless empty:—and he took courage, and entered from the door into the passage, and cried out, saying, O inhabitants of the palace, I am a stranger and a traveller! have ye any provision? And he repeated these words a second and a third time; but heard no answer. And upon this he fortified his heart, and emboldened himself, and proceeded from the passage into the midst of the palace; but he found no one there, and only saw that it was furnished, and that there was, in the centre of it, a fountain with four lions of red gold, which poured forth the water from their mouths, like pearls and jewels; around this were birds; and over the top of the palace was extended a net which prevented their flying out. At the sight of these objects he was astonished, and he was grieved that he saw no person there whom he could ask for information respecting the lake, and the fish, and the mountains, and the palace. He then sat down between the doors, reflecting upon these things; and as he thus sat, he heard a voice chanting verses of lamentation from a sorrowful heart.

When the Sultan heard this, he sprang upon his feet, and, seeking the direction whence it proceeded, found a curtain suspended before the door of a chamber; and he raised it, and beheld behind it a young man sitting on a sofa raised to the height of a cubit from the floor. He was a handsome youth, well-shaped, and of eloquent speech, with shining forehead, and rosy cheek, marked with a mole resembling ambergris. The King was rejoiced at seeing him, and saluted him: and the young man (who remained sitting, and was clad with a vest of silk, embroidered with gold, but who exhibited traces of grief) returned his salutation, and said to him, O my master, excuse my not rising.—O youth! said the King, inform me respecting the lake, and its fish of various colours, and respecting this palace, and the reason of thy being alone in it, and of thy lamentation. When the young man heard these words, tears trickled down his cheeks, and he wept bitterly. And the King was astonished, and said to him, What causeth thee to weep, O youth! He answered, How can I refrain from weeping, when this is my state?—and so saying, he stretched forth his hand, and lifted up the skirts of his clothing; and, lo! half of him, from his waist to the soles of his feet, was stone; and from his waist to the hair of his head, he was like other men. He then said, Know, O King, that the story of the fish is extraordinary; if it were engraved upon the intellect, it would be a lesson to him who would be admonished:—and he related as follows:—

THE STORY OF THE YOUNG KING OF THE BLACK ISLANDS.

My father was king of the city which was here situated: his name was Mahmood, and he was lord of the Black Islands, and of the four mountains. After a reign of seventy years, he died, and I succeeded to his throne; whereupon I took as my wife the daughter of my uncle; and she loved me excessively, so that when I absented myself from her, she would neither eat nor drink till she saw me again. She remained under my protection five years. After this she went one day to the bath; and I had commanded the cook to prepare the supper, and entered this palace, and slept in my usual place. I had ordered two maids to fan me; and one of them sat at my head, and the other at my feet; but I was restless, because my wife was not with me; and I could not sleep. My eyes were closed, but my spirit was awake; and I heard the maid at my head say to her at my feet, O Mesoodeh, verily our lord is unfortunate in his youth, and what a pity is it that it should be passed with our depraved wicked mistress!—Perdition to unfaithful wives! replied the other: but (added

she) such a person as our lord, so endowed by Nature, is not suited to this profligate woman, who passes every night absent from his bed.—Verily, rejoined she at my head, our lord is careless in not making any inquiry respecting her.—Woe to thee! said the other: hath our lord any knowledge of her conduct, or doth she leave him to his choice? Nay, on the contrary, she contriveth to defraud him by means of the cup of wine which he drinketh every night before he sleepeth, putting benj into it; in consequence of which he sleepeth so soundly, that he knoweth not what happeneth, nor whither she goeth, nor what she doth; for after she hath given him the wine to drink, she dresseth herself, and goeth out from him, and is absent until daybreak, when she returneth to him, and burneth a perfume under his nose, upon which he awaketh from his sleep.

When I heard this conversation of the maids, the light became darkness before my face, and I was hardly conscious of the approach of night, when my cousin returned from the bath. The table was prepared, and we ate, and sat awhile drinking our wine as usual. I then called for the wine which I was accustomed to drink before I lay down to sleep, and she handed to me the cup; but I turned away, and, pretending to drink it as I was wont to do, poured it into my bosom, and immediately lay down: upon which she said, Sleep on; I wish that thou wouldst never wake again! By Allah, I abhor thee, and abhor thy person, and my soul is weary of thy company!—She then arose, and attired herself in the most magnificent of her apparel, and, having perfumed herself, and slung on a sword, opened the door of the palace, and went out. I got up immediately, and followed her until she had quitted the palace, and passed through the streets of the city, and arrived at the city gates, when she pronounced some words that I understood not; whereupon the locks fell off, and the gates opened, and she went out, I still following her, without her knowledge. Thence she proceeded to a space among the mounds, and arrived at a strong edifice, in which was a kubbeh constructed of mud, with a door, which she entered. I then climbed upon the roof of the kubbeh, and, looking down upon her through an aperture, saw that she was visiting a black slave, whose large lips, one of which overlapped the other, gathered up the sand from the pebbly floor, while he lay, in a filthy and wet condition, upon a few stalks of sugar-cane.

She kissed the ground before this slave; and he raised his head towards her, and said, Wo to thee! Wherefore hast thou remained away until this hour? The other blacks have been here drinking wine, and each of them has gone away with his mistress; and I refused to drink on thy account. She answered, O my master, and beloved of my heart, knowest thou not that I am married to my cousin, and that I abhor every man who resembles him, and hate myself while I am in his company? If I did not fear to displease thee, I would reduce the city to ruins, so that the owl and the raven should cry in it, and would transport its stones beyond Mount Kaf.—Thou liest, thou infamous woman, replied the slave; and I swear by the generosity of the blacks (and if I speak not truth, may our valour be as the valour of the whites), that if thou loiter as thou hast now done till this hour, I will no longer give thee my company, nor approach thy person, thou faithless one! Dost thou inconvenience me for the sake of thine own pleasure, thou filthy wretch, and vilest of the whites?—When I heard (continued the King) their words, and witnessed what passed between them, the world became dark before my face, and I knew not where I was.—My cousin still stood weeping, and abasing herself before him, and said, O my beloved, and treasure of my heart, there remaineth to me none but thee for whom I care, and if thou cast me off, alas for me! O my beloved! O light of my eye!—Thus she continued to weep, and to humble herself before him, until he became pacified towards her; upon which she rejoiced, and arose, and, having disrobed herself, said to him, O my master, hast thou here anything that thy maid may eat? He answered, Uncover the dough-pan; it contains some cooked rats' bones—eat of them, and pick them; and take this earthen pot: thou wilt find in it some boozah to drink. So she arose, and ate and drank, and washed her hands; after which she lay down by the side of

the slave, upon the stalks of sugar-cane, and covered herself with his tattered clothes and rags.

When I saw her do this, I became unconscious of my existence, and, descending from the roof of the kubbeh, entered, and took the sword from the side of my cousin, with the intention of killing them both. I struck the slave upon his neck, and thought that he was killed; but the blow, which I gave with the view of severing his head, only cut the gullet and skin and flesh; and when I thought that I had killed him, he uttered a loud snore, upon which my cousin started up, and, as soon as I had gone, took the sword, and returned it to its scabbard, and came back to the city and to the palace, and lay down again in my bed, in which she remained until the morning.

On the following day, I observed that my cousin had cut off her hair, and put on the apparel of mourning; and she said to me, O my cousin, blame me not for what I do; for I have received news that my mother is dead, and that my father hath been slain in a holy war, and that one of my two brothers hath died of a poisonous sting, and the other by the fall of a house: it is natural, therefore, that I should weep and mourn. On hearing these words, I abstained from upbraiding her, and said, Do what seemeth fit to thee; for I will not oppose thee. Accordingly, she continued mourning and weeping and wailing a whole year; after which she said to me, I have a desire to build for myself, in thy palace, a tomb, with a kubbeh, that I may repair thither alone to mourn, and I will call it the House of Lamentations. I replied Do what thou seest fit. So she built for herself a house for mourning, with a kubbeh in the middle of it, like the tomb of a saint; after which she removed thither the slave, and there she lodged him. He was in a state of excessive weakness, and unable to render her any service, though he drank wine; and from the day on which I had wounded him, he had never spoken; yet he remained alive, because the appointed term of his life had not expired. My cousin every day visited him in this tomb early and late, to weep and mourn over him, and took to him wine to drink, and boiled meats; and thus she continued to do, morning and evening, until the expiration of the second year, while I patiently suffered her, till, one day, I entered her apartment unawares, and found her weeping, and slapping her face, and repeating verses of woe.

As soon as she had finished the recitation of these, I said to her, holding my drawn sword in my hand, This is the language of those faithless women who renounce the ties of affinity, and regard not lawful fellowship!—and I was about to strike her with the sword, and had lifted up my arm to do so, when she arose—for she knew that it was I who had wounded the slave—and standing before me, pronounced some words which I understood not, and said, May God, by means of my enchantment, make thee to be half of stone, and half of the substance of man!—whereupon I became as thou seest, unable to move, neither dead nor alive; and when I had been reduced to this state, she enchanted the city and its markets and fields. The inhabitants of our city were of four classes; Muslims, and Christians, and Jews, and Magians; and she transformed them into fish: the white are the Muslims; the red, the Magians; the blue, the Christians; and the yellow, the Jews. She transformed, also, the four islands into four mountains, and placed them around the lake; and from that time she has continued every day to torture me, inflicting upon me a hundred lashes with a leather whip, until the blood flows from my wounds; after which she puts on my upper half a vest of hair-cloth, beneath these garments.

Upon this, the King, looking towards the young man, said to him, O youth, thou hast increased my anxiety. And where (he added) is this woman? The young man answered, She is in the tomb where the slave is lying, in the kubbeh; and every day, before she visits him, she strips me of my clothing, and inflicts upon me a hundred lashes with the whip, while I weep and cry out, unable to move so as to repulse her. After thus torturing me, she repairs early to the slave, with the wine and boiled meat.—By Allah, O youth, said the King, I will do thee an act of kindness for which I shall be remembered, and a favour which historians shall record in a biography after me.

He then sat and conversed with him until the approach of night, upon which he arose, and waited till the first dawn of day, when he took off his clothes, and slung on his sword, and went to the place where the slave lay. After remarking the candles and lamps, and perfumes and ointments, he approached the slave, and with a blow of his sword slew him: he then carried him on his back, and threw him into a well which he found in the palace, and, returning to the kubbeh, clad himself with the slave's clothes, and lay down with the drawn sword by his side. Soon after the vile enchantress went to her cousin, and, having pulled off his clothes, took the whip, and beat him, while he cried, Ah! it is enough for me to be in this state! Have pity on me then!—Didst thou shew pity to me, she exclaimed, and didst thou spare my lover?—She then put on him the hair-cloth vest and his outer garments, and repaired to the slave with a cup of wine, and a bowl of boiled meat. Entering the tomb she wept and wailed, exclaiming, O my master, answer me! O my master, speak to me! And then again, O my master, answer me, and speak to me! Upon this the King, speaking in a low voice, and adapting his tongue to the pronounciation of the blacks, ejaculated, Ah! Ah! there is no strength nor power but in God! On hearing these words, she screamed with joy, and fell down in a swoon; and when she recovered, she exclaimed, Possibly my master is restored to health! The King, again lowering his voice, as if from weakness, replied, Thou profligate wretch, thou deservest not that I should address thee.—Wherefore? said she. He answered, Because all the day long thou tormentest thy husband, while he calleth out, and imploreth the aid of God, so that thou hast prevented my sleeping from the commencement of darkness until morning: thy husband hath not ceased to humble himself, and to imprecate vengeance upon thee, till he hath distracted me; and had it not been for this, I had recovered my strength: this it is which hath prevented my answering thee.—Then, with thy permission, she replied, I will liberate him from his present sufferings.—Liberate him, said the King, and give us ease.

She replied, I hear and obey;—and immediately arose, and went out from the kubbeh to the palace, and, taking a cup, filled it with water, and pronounced certain words over it, upon which it began to boil like a cauldron. She then sprinkled some of it upon her cousin, saying, By virtue of what I have uttered, be changed from thy present state to that in which thou wast at first!—and instantly he shook, and stood upon his feet, rejoicing in his liberation, and exclaimed, I testify that there is no deity but God, and that Mohammad is God's Apostle; God favour and preserve him! She then said to him, Depart, and return not hither, or I will kill thee:—and she cried out in his face: so he departed from before her, and she returned to the kubbeh, and said, O my master, come forth to me that I may behold thee. He replied, with a weak voice, What hast thou done? Thou hast relieved me from the branch, but hast not relieved me from the root.—O my beloved, she said, and what is the root? He answered, the people of this city, and of the four islands: every night, at the middle hour, the fish raise their heads, and imprecate vengeance upon me and upon thee; and this is the cause that prevents the return of vigour to my body; therefore, liberate them, and come, and take my hand, and raise me; for vigour hath already in part returned to me.

On hearing these words of the King, whom she imagined to be the slave, she said to him with joy, O my master, on my head and my eye! In the name of Allah!—and she sprang up, full of happiness, and hastened to the lake, where, taking a little of its water, she pronounced over it some unintelligible words, whereupon the fish became agitated, and raised their heads, and immediately became converted into men as before. Thus was the enchantment removed from the inhabitants of the city, and the city became repeopled, and the market-streets re-erected, and every one returned to his occupation: the mountains also became changed into islands as they were at the first. The enchantress then returned immediately to the King, whom she still imagined to be the slave, and said to him, O my beloved, stretch forth thy honoured hand, that I may kiss it.—Approach me, said the King in a low voice. So she drew near to him; and he, having his keen-edged sword ready in his hand, thrust it

into her bosom, and the point protruded from her back: he then struck her again, and clove her in twain, and went forth.

He found the young man who had been enchanted waiting his return, and congratulated him on his safety; and the young prince kissed his hand, and thanked him. The King then said to him, Wilt thou remain in thy city, or come with me to my capital?—O King of the age, said the young man, dost thou know the distance that is between thee and thy city? The King answered, Two days and a half.—O King, replied the young man, if thou hast been asleep, awake: between thee and thy city is a distance of a year's journey to him who travelleth with diligence; and thou camest in two days and a half only because the city was enchanted: but, O King, I will never quit thee for the twinkling of an eye. The King rejoiced at his words, and said, Praise be to God, who hath in his beneficence given thee to me: thou art my son; for during my whole life, I have never been blest with a son:—and they embraced each other, and rejoiced exceedingly. They then went together into the palace, where the King who had been enchanted informed the officers of his court that he was about to perform the holy pilgrimage: so they prepared for him everything that he required; and he departed with the Sultan; his heart burning with reflections upon his city, because he had been deprived of the sight of it for the space of a year.

He set forth, accompanied by fifty memlooks, and provided with presents, and they continued their journey night and day for a whole year, after which they drew near to the city of the Sultan, and the Wezeer and the troops, who had lost all hope of his return, came forth to meet him. The troops, approaching him, kissed the ground before him, and congratulated him on his safe return; and he entered the city, and sat upon the throne. He then acquainted the Wezeer with all that had happened to the young King; on hearing which, the Wezeer congratulated the latter, also, on his safety; and when all things were restored to order, the Sultan bestowed presents upon a number of his subjects, and said to the Wezeer, Bring to me the fisherman who presented to me the fish. So he sent to this fisherman, who had been the cause of the restoration of the inhabitants of the enchanted city, and brought him; and the King invested him with a dress of honour, and inquired of him respecting his circumstances, and whether he had any children. The fisherman informed him that he had a son and two daughters; and the King, on hearing this, took as his wife one of the daughters, and the young prince married the other. The King also conferred upon the son the office of treasurer. He then sent the Wezeer to the city of the young prince, the capital of the Black Islands, and invested him with its sovereignty, despatching with him the fifty memlooks who had accompanied him thence, with numerous robes of honour to all the Emeers: and the Wezeer kissed his hands, and set forth on his journey; while the Sultan and the young prince remained. And as to the fisherman, he became the wealthiest of the people of his age; and his daughters continued to be the wives of the Kings until they died.

But this (added Shahrazad) is not more wonderful than what happened to the porter.

THE STORY OF THE PORTER AND THE LADIES OF BAGHDAD, AND OF THE THREE ROYAL MENDICANTS.

There was a man of the city of Baghdad, who was unmarried, and he was a porter; and one day, as he sat in the market, reclining against his crate, there accosted him a female wrapped in an izar of the manufacture of El-Mosil, composed of gold-embroidered silk, with a border of gold lace at each end, who raised her face-veil, and displayed beneath it a pair of black eyes, with lids bordered by long lashes, exhibiting a tender expression, and features of perfect beauty; and she said, with a sweet voice, Bring thy crate, and follow me.

The porter had scarcely heard her words when he took up his crate, and he followed her until she stopped at the door of a house, and knocked; whereupon

there came down to her a Christian, and she gave him a piece of gold, and received for it a quantity of olives, and two large vessels of wine, which she placed in the crate, saying to the porter, Take it up, and follow me. The porter exclaimed, This is, indeed, a fortunate day!—and he took up the crate, and followed her. She next stopped at the shop of a fruiterer, and bought of him Syrian apples, and Othmanee quinces, and peaches of Oman, and jasmine of Aleppo, and water-lilies of Damascus, and cucumbers of the Nile, and Egyptian limes, and Sultanee citrons, and sweet-scented myrtle, and sprigs of the henna-tree, and chamomile, and anemonies, and violets, and pomegranate-flowers, and eglantine: all these she put into the porter's crate, and said to him, Take it up. So he took it up, and followed her until she stopped at the shop of a butcher, to whom she said, Cut off ten pounds of meat;—and he cut it off for her, and she wrapped it in a leaf of a banana-tree, and put it in the crate, and said again, Take it up, O porter:—and he did so, and followed her. She next stopped at the shop of a seller of dry fruits, and took some of every kind of these, and desired the porter to take up his burden. Having obeyed, he followed her until she stopped at the shop of a confectioner, where she bought a dish, and filled it with sweets of every kind that he had, which she put into the crate; whereupon the porter ventured to say, If thou hadst informed me beforehand, I had brought with me a mule to carry all these things. The lady smiled at his remark, and next stopped at the shop of a perfumer, of whom she bought ten kinds of scented waters; rose-water, and orange-flower-water, and willow-flower-water, &c.; together with some sugar, and a sprinkling-bottle of rose-water infused with musk, and some frankincense, and aloes-wood, and ambergris, and musk, and wax candles; and placing all these in the crate, she said, Take up thy crate, and follow me. He, therefore, took it up, and followed her until she came to a handsome house, before which was a spacious court. It was a lofty structure, with a door of two leaves, composed of ebony, overlaid with plates of red gold.

The young lady stopped at this door, and knocked gently; whereupon both its leaves were opened, and the porter, looking to see who opened it, found it to be a damsel of tall stature, high-bosomed, fair and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eye-brows like the new moon of Ramadan, cheeks resembling anemonies, and a mouth like the seal of Suleyman: her countenance was like the full moon in its splendour, and the forms of her bosom resembled two pomegranates of equal size. When the porter beheld her, she captivated his reason, the crate nearly fell from his head, and he exclaimed, Never in my life have I seen a more fortunate day than this! The lady-portress, standing within the door, said to the cateress and the porter, Ye are welcome:—and they entered, and proceeded to a spacious saloon, decorated with various colours, and beautifully constructed, with carved wood-work, and fountains, and benches of different kinds, and closets with curtains hanging before them; there was also in it, at the upper end, a sofa of alabaster inlaid with large pearls and jewels, with a mosquito-curtain of red satin suspended over it, and within this was a young lady with eyes possessing the enchantment of Babil, and a figure like the letter Alif, with a face that put to shame the shining sun: she was like one of the brilliant planets, or rather, one of the most-high-born of the maidens of Arabia. This third lady, rising from the sofa, advanced with a slow and elegant gait to the middle of the saloon, where her sisters were standing, and said to them, Why stand ye still? Lift down the burden from the head of this poor porter:—whereupon the cateress placed herself before him, and the portress behind him, and, the third lady assisting them, they lifted it down from his head. They then took [illegible] the contents of the crate, and, having put every thing in its place, gave to [illegible] porter two pieces of gold, saying to him, Depart, O porter.

The porter, however, stood looking at the ladies, and admiring their beauty [illegible]d their agreeable dispositions; for he had never seen any more handsome; [illegible]d when he observed that they had not a man among them, and gazed upon [illegible] wine, and fruits, and sweet-scented flowers, which were there, he was full of [illegible]onishment, and hesitated to go out; upon which one of the ladies said to him, [illegible]hy dost thou not go? dost thou deem thy hire too little? Then turning to one

of her sisters, she said to her, Give him another piece of gold.—By Allah, O my mistress, exclaimed the porter, my hire is but two half-dirhems, and I thought not what ye have given me too little; but my heart and mind were occupied with reflections upon you and your state, ye being alone, with no man among you, not one to amuse you with his company; for ye know that the menareh standeth not firmly but on four walls: now ye have not a fourth, and the pleasure of women is not complete without men: ye are three only, and have need of a fourth, who should be a man, a person of sense, discreet, acute, and a concealer of secrets. We are maidens, they replied; and fear to impart our secret to him who will not keep it. By your existence, said the porter, I am a man of sense, and trustworthy: I have read various books, and perused histories: I make known what is fair, and conceal what is foul. When the ladies heard the words with which he addressed them, they said to him, Thou knowest that we have expended here a considerable sum of money: hast thou then wherewith to requite us? We will not suffer thee to remain with us unless thou contribute a sum of money: for thou desirest to sit with us, and to be our cup-companion, and to gaze upon our beautiful faces.—If friendship is without money, said the mistress of the house, it is not equivalent to the weight of a grain:—and the portress added, If thou hast nothing, depart with nothing: but the cateress said, O sister, let us suffer him; for, verily, he hath not been deficient in his services for us this day: another had not been so patient with us: whatever, therefore, falls to his share of the expense, I will defray for him.—At this the porter rejoiced, and exclaimed, By Allah, I obtained my first and only pay this day from none but thee:—and the other ladies said to him, Sit down: thou art welcome.

The cateress then arose, and having tightened her girdle, arranged the bottles, and strained the wine, and prepared the table by the pool of the fountain. She made ready all that they required, brought the wine, and sat down with her sisters; the porter also sitting with them, thinking he was in a dream. And when they had seated themselves, the cateress took a jar of wine, and filled the first cup, and drank it: she then filled another, and handed it to one of her sisters; and in like manner she did to her other sister; after which she filled again, and handed the cup to the porter. The wine continued to circulate among them, and the porter, taking his part in the revels, dancing and singing with them, and enjoying the fragrant odours, began to hug and kiss them, while one slapped him, and another pulled him, and the third beat him with sweet-scented flowers, till, at length, the wine made sport with their reason; and they threw off all restraint, indulging their merriment with as much freedom as if no man had been present.

Thus they continued until the approach of night, when they said to the porter, Depart, and show us the breadth of thy shoulders;—but he replied, Verily the departure of my soul from my body were more easy to me than my departure from your company; therefore suffer us to join the night to the day, and then each of us shall return to his own, or her own, affairs. The cateress, also, again interceded for him, saying, By my life I conjure you that ye suffer him to pass the night with us, that we may laugh at his drolleries, for he is a witty rogue. So they said to him, Thou shalt pass the night with us on this condition, that thou submit to our authority, and ask not an explanation of anything that thou shalt see. He replied, Good.—Rise then, said they, and read what is inscribed upon the door. Accordingly, he went to the door, and found the following inscription upon it in letters of gold, Speak not of that which doth not concern thee, lest thou hear that which will not please thee: and he said, Bear witness to my promise that I will not speak of that which doth not concern me.

The cateress then rose, and prepared for them a repast; and, after they h[ad] eaten a little, they lighted the candles and burned some aloes-wood. This don[e] they sat down again to the table; and, while they were eating and drinking, th[ey] heard a knocking at the door; whereupon, without causing any interruption [to] their meal, one of them went to the door, and, on her return, said, Our pleasu[re] this night is now complete, for I have found, at the door, three foreigners wi[th] shaven chins, and each of them is blind of the left eye; it is an extraordina[ry] coincidence. They are strangers newly arrived, and each of them has a ridiculo[us]

appearance: if they come in, therefore, we shall be amused with laughing at them.—The lady ceased not with these words, but continued to persuade her sisters until they consented, and said, Let them enter; but make it a condition with them that they speak not of that which doth not concern them, lest they hear that which will not please them. Upon this she rejoiced, and, having gone again to the door, brought in the three men blind in one eye and with shaven chins, and they had thin and twisted mustaches. Being mendicants, they saluted and drew back; but the ladies rose to them, and seated them; and when these three men looked at the porter, they saw that he was intoxicated; and, observing him narrowly, they thought that he was one of their own class, and said, He is a mendicant like ourselves, and will amuse us by his conversation:—but the porter, hearing what they said, arose, and rolled his eyes, and exclaimed to them, Sit quiet, and abstain from impertinent remarks. Have ye not read the inscription upon the door?—The ladies, laughing, said to each other, Between the mendicants and the porter we shall find matter for amusement. They then placed before the former some food, and they ate, and then sat to drink. The portress handed to them the wine, and, as the cup was circulating among them, the porter said to them, Brothers, have ye any tale or strange anecdote wherewith to amuse us? The mendicants, heated by the wine, asked for musical instruments; and the portress brought them a tambourine of the manufacture of El-Mosil, with a lute of El-Erak, and a Persian harp; whereupon they all arose; and one took the tambourine; another, the lute; and the third, the harp: and they played upon these instruments, the ladies accompanying them with loud songs; and while they were thus diverting themselves, a person knocked at the door. The portress, therefore, went to see who was there; and the cause of the knocking was this.

The Khaleefeh Haroon Er-Rasheed had gone forth this night to see and hear what news he could collect, accompanied by Jaafar his Wezeer, and Mesroor his executioner. It was his custom to disguise himself in the attire of a merchant, and this night, as he went through the city, he happened to pass, with his attendants, by the house of these ladies, and, hearing the sounds of the musical instruments, he said to Jaafar, I have a desire to enter this house, and to see who is giving this concert.—They are a party who have become intoxicated, replied Jaafar, and I fear that we may experience some ill usage from them;—but the Khaleefeh said, We must enter, and I would that thou devise some stratagem by which we may obtain admission to the inmates. Jaafar therefore answered, I hear and obey:—and he advanced, and knocked at the door; and when the portress came and opened the door, he said to her, My mistress, we are merchants from Tabareeyeh, and have been in Baghdad ten days; we have brought with us merchandise, and taken lodgings in a Khan; and a merchant invited us to an entertainment this night; accordingly we went to his house, and he placed food before us, and we ate, and sat awhile drinking together, after which he gave us leave to depart; and going out in the dark, and being strangers, we missed our way to the Khan: we trust, therefore, in your generosity that you will admit us to pass the night in your house; by doing which you will obtain a reward in heaven.—The portress, looking at them, and observing that they were in the garb of merchants, and that they bore an appearance of respectability, returned, and consulted her two companions; and they said to her, Admit them:—so she returned, and opened to them the door. They said to her, Shall we enter with thy permission? She answered, Come in. The Khaleefeh, therefore, entered, with Jaafar and Mesroor; and when the ladies saw them, they rose to them, and served them, saying, Welcome are our guests; but we have a condition to impose upon you, that ye speak not of that which doth not concern you, lest ye hear that which will not please you. They answered, Good:—and when they had sat down to drink, the Khaleefeh looked at the three mendicants, and was surprised at observing that each of them was blind of the left eye; and he gazed upon the ladies, and was perplexed and amazed at their fairness and beauty. And when the others proceeded to drink and converse, the ladies brought wine to the Khaleefeh; but he said, I am a pilgrim;—and drew back from them. Whereupon the portress spread before him an embroidered cloth, and placed

upon it a China bottle, into which she poured some willow-flower-water, adding to it a lump of ice, and sweetening it with sugar, while the Khaleefeh thanked her, and said within himself, To-morrow I must reward her for this kind action.

The party continued their carousal, and when the wine took effect upon them, the mistress of the house arose, and waited upon them, and afterwards, taking the hand of the cateress, said, Arise, O my sister, that we may fulfil our debt. She replied, Good. The portress then rose, and, after she had cleared the middle of the saloon, placed the mendicants at the further end, beyond the doors; after which, the ladies called to the porter, saying, How slight is thy friendship! thou art not a stranger, but one of the family. So the porter arose, and girded himself, and said, What would ye?—to which one of the ladies answered, Stand where thou art:—and presently the cateress said to him, Assist me:—and he saw two black bitches, with chains attached to their necks, and drew them to the middle of the saloon; whereupon the mistress of the house arose from her place, and tucked up her sleeve above her wrist, and, taking a whip, said to the porter, Bring to me one of them. Accordingly he dragged one forward by the chain. The bitch whined, and shook her head at the lady; but the latter fell to beating her upon the head, notwithstanding her howling, until her arms were tired, when she threw the whip from her hand, and pressed the bitch to her bosom, and wiped away her tears, and kissed her head; after which she said to the porter, Take her back, and bring the other;—and he brought her, and she did to her, as she had done to the first. At the sight of this, the mind of the Khaleefeh was troubled, and his heart was contracted, and he winked to Jaafar that he should ask her the reason; but he replied by a sign, Speak not.

The mistress of the house then looked towards the portress, and said to her, Arise to perform what thou hast to do. She replied, Good:—and the mistress of the house seated herself upon a sofa of alabaster, overlaid with gold and silver, and said to the portress and the cateress, Now perform your parts. The portress then seated herself upon a sofa by her, and the cateress, having entered a closet, brought out from it a bag of satin with green fringes, and, placing herself before the lady of the house, shook it, and took out from it a lute; and she tuned its strings, and sang to it certain verses of love.

When the portress had heard these, she exclaimed, Allah approve thee!—and she rent her clothes, and fell upon the floor in a swoon; and when her bosom was thus uncovered, the Khaleefeh saw upon her the marks of beating, as if from mikra'ahs and whips; at which he was greatly surprised. The cateress immediately arose, sprinkled water upon her face, and brought her another dress, which she put on. The Khaleefeh then said to Jaafar, Seest thou not this woman, and the marks of beating upon her? I cannot keep silence respecting this affair, nor be at rest, until I know the truth of the history of this damsel, and that of these two bitches. But Jaafar replied, O our lord, they have made a covenant with us that we shall not speak excepting of that which concerneth us, lest we hear that which will not please us.—The cateress then took the lute again, and, placing it against her bosom, touched the chords with the ends of her fingers, and again sang to it certain other verses of love.

And hearing these, the portress again rent her clothes, and cried out, and fell upon the floor in a swoon; and the cateress, as before, put on her another dress, after she had sprinkled some water upon her face.

The mendicants, when they witnessed this scene, said, Would that we had never entered this house, but rather had passed the night upon the mounds; for our night hath been rendered foul by an event that breaketh the back! The Khaleefeh, looking towards them, then said, Wherefore is it so with you? They answered, Our hearts are troubled by this occurrence.—Are ye not, he asked, of this house?—No, they answered; nor did we imagine that this house belonged to any but the man who is sitting with you:—upon which the porter said, Verily, I have never seen this place before this night; and I would that I had passed the night upon the mounds rather than here. Then they observed, one

to another, We are seven men, and they are but three women; we will, therefore, ask them of their history; and if they answer us not willingly they shall do it in spite of themselves:—and they all agreed to this, excepting Jaafar, who said, This is not a right determination; leave them to themselves, for we are their guests, and they made a covenant with us which we should fulfil: there remaineth but little of the night, and each of us shall soon go his way. Then, winking to the Khaleefeh, he said, There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story. But the Khaleefeh refused to do so, and said, I have not patience to wait so long for their history.—Words followed words, and at last they said, Who shall put the question to them?—and one answered, The porter.

The ladies then said to them, O people, of what are ye talking?—Whereupon the porter approached the mistress of the house, and said to her, O my mistress, I ask thee, and conjure thee by Allah, to tell us the story of the two bitches, and for what reason you beat them, and then wept, and kissed them, and that thou acquaint us with the cause of thy sister's having been beaten with mikra'ahs: this is our question, and peace be on you.—Is this true that he saith of you? inquired the lady, of the other men; and they all answered, Yes,—excepting Jaafar, who was silent. When the lady heard this answer, she said, Verily, O our guests, ye have wronged us excessively; for we made a covenant with you beforehand, that he who should speak of that which concerned him not should hear that which would not please him. Is it not enough that we have admitted you into our house, and fed you with our provisions? But it is not so much your fault as the fault of her who introduced you to us.—She then tucked up her sleeve above her wrist, and struck the floor three times, saying, Come ye quickly!—and immediately the door of a closet opened, and there came forth from it seven black slaves, each having in his hand a drawn sword. The lady said to them, Tie behind them the hands of these men of many words, and bind each of them to another:—and they did so, and said, O virtuous lady, dost thou permit us to strike off their heads? She answered, Give them a short respite, until I shall have inquired of them their histories, before ye behead them.—By Allah, O my mistress, exclaimed the porter, kill me not for the offence of others: for they have all transgressed and committed an offence, excepting me. Verily our night had been pleasant if we had been preserved from these mendicants, whose presence is enough to convert a well-peopled city into a heap of ruins! On hearing these words of the porter, the lady laughed after her anger. Then approaching the men, she said, Acquaint me with your histories, for there remaineth of your lives no more than an hour. Were ye not persons of honourable and high condition, or governors, I would hasten your recompense.—The Khaleefeh said to Jaafar, Wo to thee, O Jaafar! make known to her who we are; otherwise she will kill us.—It were what we deserve, replied he.—Jesting, said the Khaleefeh, is not befitting in a time for seriousness: each has its proper occasion.—The lady then approached the mendicants, and said to them, Are ye brothers? They answered, No, indeed; we are only poor foreigners. She said then to one of them, Wast thou born blind of one eye?—No, verily, he answered; but a wonderful event happened to me when my eye was destroyed, and the story of it, if engraved on the understanding, would serve as a lesson to him who would be admonished. She asked the second and the third also; and they answered her as the first; adding, Each of us is from a different country, and our history is wonderful and extraordinary. The lady then looked towards them and said, Each of you shall relate his story, and the cause of his coming to our abode, and then stroke his head, and go his way.

The first who advanced was the porter, who said, O my mistress, I am a porter; and this cateress loaded me, and brought me hither, and what hath happened to me here in your company ye know. This is my story; and peace be on you.—Stroke thy head, then, said she, and go:—but he replied, By Allah, I will not go until I shall have heard the story of my companions.—The first mendicant then advanced, and related as follows:

THE STORY OF THE FIRST ROYAL MENDICANT.

Know, O my mistress, that the cause of my having shaved my beard, and of the loss of my eye was this:—My father was a King, and he had a brother who was also a King, and who resided in another capital. It happened that my mother gave birth to me on the same day on which the son of my uncle was born: and years and days passed away until we attained to manhood. Now, it was my custom, some years, to visit my uncle, and to remain with him several months; and on one of these occasions my cousin paid me great honour; he slaughtered sheep for me, and strained the wine for me, and we sat down to drink; and when the wine had affected us, he said to me, O son of my uncle, I have need of thine assistance in an affair of interest to me, and I beg that thou wilt not oppose me in that which I desire to do. I replied, I am altogether at thy service:—and he made me swear to him by great oaths, and, rising immediately, absented himself for a little while, and then returned, followed by a woman decked with ornaments, and perfumed, and wearing a dress of extraordinary value. He looked towards me, while the woman stood behind him, and said, Take this woman, and go before me to the burial-ground which is in such a place:—and he described it to me, and I knew it. He then added, Enter the burial-ground, and there wait for me.

I could not oppose him, nor refuse to comply with his request, on account of the oaths which I had sworn to him; so I took the woman, and went with her to the burial-ground; and when we had sat there a short time, my cousin came, bearing a basin of water, and a bag containing some plaster, and a small adze. Going to a tomb in the midst of the burial-ground, he took the adze, and disunited the stones, which he placed on one side; he then dug up the earth with the adze, and uncovered a flat stone, of the size of a small door, under which there appeared a vaulted staircase. Having done this, he made a sign to the woman, and said to her, Do according to thy choice:—whereupon she descended the stairs. He then looked towards me, and said, O son of my uncle, complete thy kindness when I have descended into this place, by replacing the trap-door and the earth above it as they were before: then, this plaster which is in the bag, and this water which is in the basin, do thou knead together, and plaster the stones of the tomb as they were, so that no man may know it, and say, This hath been lately opened, but its interior is old:—for, during the space of a whole year I have been preparing this, and no one knew it but God: this is what I would have thee do. He then said to me, May God never deprive thy friends of thy presence, O son of my uncle!—and, having uttered these words, he descended the stairs.

When he had disappeared from before my eyes, I replaced the trap-door, and busied myself with doing as he had ordered me, until the tomb was restored to the state in which it was at first; after which I returned to the palace of my uncle, who was then absent on a hunting excursion. I slept that night, and when the morning came, I reflected on what had occurred between me and my cousin, and repented of what I had done for him, when repentance was of no avail. I then went out to the burial-ground, and searched for the tomb; but could not discover it. I ceased not in my search until the approach of night; and, not finding the way to it, returned again to the palace; and I neither ate nor drank: my heart was troubled respecting my cousin, since I knew not what had become of him; and I fell into excessive grief. I passed the night sorrowful until the morning, and went again to the burial-ground, reflecting upon the action of my cousin, and repenting of my compliance with his request; and I searched among all the tombs; but discovered not that for which I looked. Thus I persevered in my seach seven days without success.

My trouble continued and increased until I was almost mad; and I found no relief but in departing, and returning to my father; but on my arrival at his capital, a party at the city-gate sprang upon me and bound me. I was struck with the utmost astonishment, considering that I was the son of the Sultan of the city, and that these were the servants of my father and of myself: excessive fear of them overcame me, and I said within myself, What hath happened to

my father? I asked, of those who had bound me, the cause of this conduct; but they returned me no answer, till after a while, when one of them, who had been my servant, said to me, Fortune hath betrayed thy father, the troops have been false to him, and the Weezer hath killed him; and we were lying in wait to take thee.—They took me, and I was as one dead, by reason of this news which I had heard respecting my father; and I stood before the Weezer who had killed my father.

Now, there was an old enmity subsisting between me and him; and the cause of it was this:—I was fond of shooting with the crossbow; and it happened, one day, that as I was standing on the roof of my palace, a bird alighted on the roof of the palace of the Wezeer, who was standing there at the time, and I aimed at the bird; but the bullet missed it, and struck the eye of the Wezeer, and knocked it out. But he could say nothing, because my father was King of the city. This was the cause of the enmity between him and me: and when I stood before him, with my hands bound behind me, he gave the order to strike off my head. I said to him, Wouldst thou kill me for no offence?—What offence, he exclaimed, could be greater than this?—and he pointed to the place of the eye which was put out. I did that, said I, unintentionally. He replied, If thou didst it unintentionally, I will do the same to thee purposely:—and immediately he said, Bring him forward to me:—and, when they had done so, he thrust his finger into my left eye, and pulled it out. Thus I became deprived of one eye, as ye see me. He then bound me firmly, and placed me in a chest, and said to the executioner, Take this fellow, and draw thy sword, and convey him without the city; then put him to death, and let the wild beasts devour him.

Accordingly, he went forth with me from the city, and, having taken me out from the chest, bound hand and foot, was about to bandage my eye, and kill me; whereupon I wept, and appealed to his gratitude and compassion. The executioner, who had served my father in the same capacity, and to whom I had shown kindnesses, replied, O my master, what can I do, being a slave under command?—but presently he added, Depart with thy life, and return not to this country, lest thou perish, and cause me to perish with thee.

As soon as he had thus said, I kissed his hands, and believed not in my safety until I had fled from his presence. The loss of my eye appeared light to me when I considered my escape from death; and I journeyed to my uncle's capital, and, presenting myself before him, informed him of what had befallen my father, and of the manner in which I had lost my eye: upon which he wept bitterly, and said, Thou hast added to my trouble and my grief; for thy cousin hath been lost for some days, and I know not what hath happened to him, nor can any one give me information respecting him. Then he wept again, until he became insensible; and when he recovered, he said, O my son, the loss of thine eye is better than the loss of thy life.

Upon this I could no longer keep silence respecting his son, my cousin; so I informed him of all that happened to him; and on hearing this news he rejoiced exceedingly, and said, Show me the tomb.—By Allah, O my uncle, I replied, I know not where it is; for I went afterwards several times to search for it, and could not recognise its place. We, however, went together to the burial-ground, and, looking to the right and left, I discovered it; and both I and my uncle rejoiced. I then entered the tomb with him, and when we had removed the earth, and lifted up the trap-door, we descended fifty steps, and, arriving at the bottom of the stairs, there issued forth upon us a smoke which blinded our eyes; whereupon my uncle pronounced those words which [illegible]ieve from fear him who uttereth them—There is no strength nor power but [illegible]God, the High, the Great!—After this, we proceeded, and found ourselves in [illegible]aloon, filled with flour and grain, and various eatables; and we saw there a [illegible]tain suspended over a couch, upon which my uncle looked, and found there [illegible] son and the woman who had descended with him, lying side by side, [illegible] converted into black charcoal, as if they had been thrown into a pit of fire. [illegible]d when he beheld this spectacle, he spat in his son's face, and exclaimed, [illegible]s is what thou deservest, O thou wretch! This is the punishment of

the present world, and there remaineth the punishment of the other world, which will be more severe and lasting!—and he struck him with his shoes. Astonished at this action, and grieved for my cousin, seeing him and the damsel thus converted into charcoal, I said, By Allah, O my uncle, moderate the trouble of thy heart, for my mind is perplexed by that which hath happened to thy son, and by thinking how it hath come to pass that he and the damsel are converted into black charcoal. Dost thou not deem it enough for him to be in this state, that thou beatest him with thy shoes?

O son of my brother, he replied, this my son was, from his early years, inflamed with love for his foster-sister, and I used to forbid him from entertaining this passion for her, and to say within myself, They are now children, but when they grow older a base act will be committed by them:—and, indeed, I heard that such had been the case, but I believed it not. I, however, reprimanded him severely, and said to him, Beware of so foul an action, which none before thee hath committed, nor will any commit after thee: otherwise we shall suffer disgrace and disparagement among the Kings until we die, and our history will spread abroad with the caravans: have a care for thyself that such an action proceed not from thee; for I should be incensed against thee, and kill thee. I then separated him from her, and her from him: but the vile woman loved him excessively; the Devil got possession of them both; and when my son saw that I had separated him, he secretly made this place beneath the earth, and, having conveyed hither the provisions which thou seest, took advantage of my inadvertence when I had gone out to hunt, and came hither: but the Truth (whose perfection be extolled, and whose name be exalted!) was jealously vigilant over them, and consumed them by fire; and the punishment of the world to come will be more severe and lasting.—He then wept, and I wept with him; and he said to me, Thou art my son in his stead.—I remained awhile reflecting upon the world and its vicissitudes, upon the murder of my father by the Wezeer, and his usurping his throne, and the loss of my eye, and the strange events which had happened to my cousin, and I wept again.

We then ascended, and, having replaced the trap-door and the earth above it, and restored the tomb to its former state, returned to our abode; but scarcely had we seated ourselves when we heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs. Our minds were perplexed, not knowing what had happened, and the King, asking the news, was answered, the Wezeer of thy brother hath slain him and his soldiers and guards, and come with his army to assault the city unawares, and the inhabitants, being unable to withstand, have submitted to him:—whereupon I said within myself, If I fall into his hand, he will slay me.—Griefs overwhelmed me, and I thought of the calamities which had befallen my father and my mother, and knew not what to do; for if I appeared, the people of the city would know me, and the troops of my father would hasten to kill and destroy me. I knew no way of escape but to shave off my beard: so I shaved it, and, having changed my clothes, departed from the city, and came hither, to this abode of peace, in the hope that some person would introduce me to the Prince of the Faithful, the Khaleefeh of the Lord of all creatures, that I might relate to him my story, and all that had befallen me. I arrived in this city this night; and as I stood perplexed, not knowing whither to direct my steps, I saw this mendicant, and saluted him, and said, I am a stranger. He replied, And I, too, am a stranger:—and while we were thus addressing each other, our companion, this third person, came up to us, and, saluting us, said, I am a stranger. We replied, And we, also, strangers. So we walked on together, and darkness overtook us, and dest directed us unto your abode.—This was the cause of the shaving of my be and of the loss of my eye.

The lady then said to him, Stroke thy head, and depart:—but he replie will not depart until I have heard the stories of the others. And they wond at his tale; and the Khaleefeh said to Jaafar, Verily I have never kn the like of that which hath happened to this mendicant.

The second mendicant then advanced, and, having kissed the ground, said,—

THE STORY OF THE SECOND ROYAL MENDICANT.

O my mistress, I was not born with only one eye; but my story is wonderful, and, if written, would serve as a lesson to him who would be admonished. I am a King, and son of a King: I read the Kur-an according to the seven traditions, and perused various works under the tuition of different learned professors of their subjects: I studied the science of the stars, and the writings of the poets, and made myself a proficient in all the sciences; so that I surpassed the people of my age. My hand-writing was extolled among all the scribes, my fame spread among all countries, and my history among all Kings; and the King of India, hearing of me, requested my father to allow me to visit him, sending him various gifts and curious presents, such as were suitable to Kings. My father, therefore, prepared for me six ships, and we proceeded by sea for the space of a whole month, after which we came to land, and, having disembarked some horses which we had with us in the ship, we loaded ten camels with presents, and commenced our journey; but soon there appeared a cloud of dust, which rose and spread until it filled the air before us, and, after a while, cleared a little, and discovered to us, in the midst of it, sixty horsemen like fierce lions, whom we perceived to be Arab highwaymen; and when they saw us, that we were a small company with ten loads of presents for the King of India, they galloped towards us, pointing their spears at us. We made signs to them with our fingers, and said, We are ambassadors to the honoured King of India; therefore do us no injury:—but they replied, We are not in his territories, nor under his government. They slew certain of the young men, and the rest fled. I also fled, after I had received a severe wound; the Arabs being employed, without further regard to us, in taking possession of the treasure and presents which we had with us.

I proceeded without knowing whither to direct my course, reduced from a mighty to an abject state, and journeyed till I arrived at the summit of a mountain, where I took shelter in a cavern until the next morning. I then resumed my journey, and arrived at a flourishing city: the winter, with its cold, had passed away, and the spring had come, with its flowers; and I rejoiced at my arrival there, being wearied with my journey, anxious and pallid. My condition being thus changed, I knew not whither to bend my steps, and, turning to a tailor sitting in his shop, I saluted him, and he returned my salutation, and welcomed me, and wished me joy, asking me the reason of my having come thither. I acquainted him, therefore, with what had befallen me from first to last, and he was grieved for me, and said, O young man, reveal not thy case, for I fear what the King of this city might do to thee, since he is the greatest of thy father's enemies, and hath a debt of blood against him. He then placed some food and drink before me, and we ate together, and I conversed with him till night, when he lodged me in a place by his shop, and brought me a bed and coverlet; and, after I had remained with him three days, he said to me, Dost thou not know any trade by which to make gain? I answered, I am acquainted with the law, a student of sciences, a writer, and an arithmetician.—Thy occupation, he said, is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money. Verily, I replied, I know nothing but what I have told thee.—Gird thyself, then, said he, and take an axe and a rope, and cut firewood in the desert, and so obtain thy subsistence until God dispel thy affliction; but acquaint no one with thy history, else they will kill thee. He then bought for me an axe and a rope, and sent me with a party of wood-cutters, giving them a charge respecting me. Accordingly, I went forth with them, and cut some wood, and brought back a load upon my head, and sold it for half a piece of gold, part of which I expended in food, laying by the remainder.

Thus I continued for the space of a year, after which I went one day into the desert, according to my custom, to cut fire-wood, and, finding there a tract with abundance of wood, I entered it, and came to a tree, around which I

dug; and as I was removing the earth from its roots, the axe struck against a ring of brass; and I cleared away the earth from it, and found that it was affixed to a trap-door of wood, which I immediately removed. Beneath it appeared a staircase, which I descended; and at the bottom of this I entered a door, and beheld a palace, strongly constructed, where I found a lady, like a pearl of great price, whose aspect banished from the heart all anxiety and grief and affliction. At the sight of her I prostrated myself in adoration of her Creator for the fairness and beauty which He had displayed in her person; and she, looking towards me, said, Art thou a man or a Jinnee? I answered her, I am a man.—And who, she asked, hath brought thee to this place, in which I have lived five and twenty years without ever seeing a human being?—Her words sounded sweetly to me, and I answered her, O my mistress, God hath brought me to thy abode, and I hope will put an end to my anxiety and grief:—and I related to her my story from beginning to end. She was grieved at my case, and wept, and said, I also will acquaint thee with my story. Know that I am the daughter of the King of the further parts of India, the Lord of the Ebony Island. My father had married me to the son of my uncle; but on the night of my bridal festivities, an 'Efreet named Jarjarees, the son of Rejmoos, the son of Iblees, carried me off, and, soaring with me through the air, alighted in this place, to which he conveyed all things necessary for me, such as ornaments, and garments, and linen, and furniture, and food, and drink; and once in every ten days he cometh to me, and spendeth a night here; and he hath appointed with me, that, in case of my wanting any thing by night or day, I should touch with my hand these two lines which are inscribed upon the kubbeh, and as soon as I remove my hand I see him before me. Four days have now passed since he was last with me, and there remain, therefore, six days before he will come again; wilt thou then remain with me five days, and depart one day before his visit?—I answered, Yes;—rejoicing at the proposal; and she arose, and, taking me by the hand, conducted me through an arched door to a small and elegant bath, where I took off my clothes, while she seated herself upon a mattress. After this, she seated me by her side, and brought me some sherbet of sugar infused with musk, and handed it to me to drink: she then placed some food before me, and after we had eaten and conversed together, she said to me, Sleep, and rest thyself; for thou art fatigued.

I slept, O my mistress, and forgot all that had befallen me; and when I awoke, I found her rubbing my feet; upon which I called to her, and we sat down again and conversed awhile; and she said to me, By Allah, I was straitened in my heart, living here alone, without any person to talk with me, five and twenty years. Praise be to God who hath sent thee to me.—I thanked her for her kind expressions; and love of her took possession of my heart, and my anxiety and grief fled away. We then sat down to drink together; and I remained by her side all the night, delighted with her company, for I had never seen her like in my whole life; and in the morning, when we were both full of joy, I said to her, Shall I take thee up from this subterranean place, and release thee from the Jinnee? But she laughed, and replied, Be content, and hold thy peace; for, of every ten days, one day shall be for the 'Efreet, and nine for thee. I persisted, however, being overcome with passion; and said, I will this instant demolish this kubbeh upon which the inscription is engraved, and let the 'Efreet come, that I may slay him; for I am predestined to kill 'Efreets. She entreated me to refrain; but paying no attention to her words, I kicked the kubbeh with violence; upon which she exclaimed, the 'Efreet hath arrived! Did I not caution thee against this? Verily thou hast brought a calamity upon me; but save thyself, and ascend by the way that thou camest.

In the excess of my fear I forgot my sandals and my axe, and when I had ascended two steps, turning round to look for them, I saw that the ground had opened, and there arose from it an 'Efreet of hideous aspect, who said, Wherefore is this disturbance with which thou hast alarmed me, and what misfortune hath befallen thee? She answered, No misfortune hath happened to me, excepting that my heart was contracted, and I desired to drink some wine

to dilate it, and rising to perform my purpose, I fell against the kubbeh.—Thou liest, vile woman, he exclaimed;—and, looking about the palace to the right and left, he saw the sandals and axe; and said to her, These are the property of none but a man. Who hath visited thee? I have not seen them, she answered, until this instant: probably they caught to thee.—This language, said he, is absurd, and will have no effect upon me, thou shameless woman!—and, so saying, he stripped her of her clothing, and tied her down, with her arms and legs extended, to four stakes, and began to beat her, urging her to confess what had happened.

For myself, being unable to endure her cries, I ascended the stairs, overpowered by fear, and arriving at the top, replaced the trap-door as it was at first, and covered it over with earth. I repented bitterly of what I had done, reflecting upon the lady and her beauty, and how this wretch was torturing her after she had lived with him five and twenty years, and that he tortured her only on my account, and reflecting also upon my father and his kingdom, and how I had been reduced to the condition of a wood-cutter.

Returning to my companion, the tailor, I found him awaiting my return as if he were placed in a pan upon burning coals. I passed last night, said he, with anxious heart on thy account, fearing for thee from some wild beast or other calamity. Praise be to God for thy safe return.—I thanked him for his tender concern for me, and entered my apartment; and as I sat meditating upon that which had befallen me, and blaming myself for having kicked the kubbeh, my friend the tailor came in to me, and said, In the shop is a foreigner, who asks for thee, and he has thy axe and sandals; he came with them to the wood-cutters, and said to them, I went out at the time of the call of the Mueddin to morning prayer, and stumbled upon these, and know not to whom they belong: can ye guide me to their owner?—The wood-cutters, therefore, directed him to thee: he is sitting in my shop; so go out to him and thank him, and take thy axe and sandals.—On hearing these words, my countenance turned pale, and my whole state became changed; and while I was in this condition, the floor of my chamber clove asunder, and there arose from it the stranger, and lo, he was the 'Efreet; he had tortured the lady with the utmost cruelty; but she would confess nothing: so he took the axe and sandals, and said to her, If I am Jarjarees, of the descendants of Iblees, I will bring the owner of this axe and these sandals. Accordingly he came, with the pretence before mentioned, to the wood-cutters, and, having entered my chamber, without granting me any delay, seized me, and soared with me through the air: he then descended, and dived into the earth, and brought me up into the palace where I was before.

Here I beheld the lady stripped of her clothing, and with blood flowing from her sides; and tears trickled from my eyes. The 'Efreet then took hold of her, and said, Vile woman, this is thy lover:—whereupon she looked at me, and replied, I know him not, nor have I ever seen him until this instant. The 'Efreet said to her, With all this torture wilt thou not confess? She answered, Never in my life have I seen him before, and it is not lawful in the sight of God that I should speak falsely against him.—Then, said he, if thou know him not, take this sword and strike off his head.—She took the sword, and came to me, and stood over my head: but I made a sign to her with my eyebrow, while tears ran down my cheeks. She replied in a similar manner, Thou art he who hath done all this to me:—I made a sign to her, however, that this was a time for pardon.

And when she understood me, she threw the sword from her hand, O my mistress, and the 'Efreet handed it to me, saying, Strike off her head, and I will liberate thee, and do thee no harm. I replied, Good:—and, quickly approaching [illegible], raised my hand; but she made a sign as though she would say, I did no [illegible]ry to thee:—whereupon my eyes poured with tears, and, throwing down the [illegible]rd, I said, O mighty 'Efreet, and valiant hero, if a woman, deficient in sense [illegible] religion, seeth it not lawful to strike off my head, how is it lawful for me to [illegible]o to her, and especially when I have never seen her before in my life? I never do it, though I should drink the cup of death and destruction.—[illegible]ere is affection between you, said the 'Efreet, and, taking the sword, he

struck off one of the hands of the lady; then, the other; after this, her right foot; and then, her left foot; thus with four blows he cut off her four extremities, while I looked on, expecting my own death. She then made a sign to me with her eye: and the 'Efreet, observing her, exclaimed, Now thou hast been guilty of incontinence with thine eye!—and, with a blow of his sword, struck off her head; after which he turned towards me, and said, O man, it is allowed us by our law, if a wife be guilty of incontinence, to put her to death. This woman I carried off on her wedding night, when she was twelve years of age, and she was acquainted with no man but me; and I used to pass one night with her in the course of every ten days in the garb of a foreigner; and when I discovered of a certainty that she had been unfaithful to me, I killed her; but as for thee, I am not convinced that thou hast wronged me with respect to her; yet I must not leave thee unpunished: choose, therefore, what injury I shall do to thee.

Upon this, O my mistress, I rejoiced exceedingly, and, eager to obtain his pardon, I said to him, What shall I choose from thy hands?—Choose, he answered, into what form I shall change thee; either the form of a dog, or that of an ass, or that of an ape. I replied, in my desire of forgiveness, Verily, if thou wilt pardon me, God will pardon thee in recompense for thy shewing mercy to a Muslim who hath done thee no injury:—and I humbled myself in the most abject manner, and said to him, Pardon me as the envied man did the envier.—And how was that? said he. I answered as follows:—

THE STORY OF THE ENVIER AND THE ENVIED.

Know, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well; and there he built for himself an oratory, and occupied himself in the worship of God. Numerous fakeers assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him; and when the envied man saw him, he saluted him, and paid him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then said the envier, Order the fakeers to retire to their cells, for the information that I am about to give thee I would have no one overhear. So he ordered them to enter their cells; and the envier said to him, Arise, and let us walk together, and converse; and they walked on until they came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of any body, and went his way, imagining that he had killed him.

But this well was inhabited by Jinn, who received him unhurt, and seated him upon a large stone; and when they had done this, one of them said to the others, Do ye know this man? They answered, We know him not.—This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr and his readings; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultan of this city, who hath purposed to visit him to-morrow, on account of the affliction which hath befallen his daughter.—A what, said they, hath happened to his daughter? He answered, Madn for Meymoon, the son of Demdem, hath become inflamed with love for and her cure is the easiest of things. They asked him, What is it?—and answered, The black cat that is with him in the oratory hath at the end of tail a white spot, of the size of a piece of silver; and from this white should be taken seven hairs, and with these the damsel should be fumigated,

the Marid would depart from over her head, and not return to her; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the fakeers saw the Sheykh rising out of the well; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs, and placed them in a portfolio by him; and at sunrise the King came to him, and when the Sheykh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheykh.—Then, said the Sheykh, send some person to bring her hither; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheykh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them; whereupon the Marid cried out from over her head, and left her; and the damsel immediately recovered her reason, and, veiling her face, said to her father, What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear;—and rejoiced greatly. He kissed the hand of the envied Sheykh, and said to the great men of his court who were with him, What shall be the recompense of this Sheykh for that which he hath done? They answered, His recompense should be that thou marry him to her.—Ye have spoken truly, said the King,—and he gave her in marriage to him, and thus the Sheykh became a connection of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before him, he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing.—Consider, then, O 'Efreet, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.

CONTINUATION OF THE STORY OF THE SECOND ROYAL MENDICANT.

The 'Efreet, when he had heard this story, replied, Lengthen not thy words to me: as to my killing thee, fear it not; and as to my pardoning thee, covet it not; but as to my enchanting thee, there is no escape from it;—and, so saying, he clove the earth asunder, and soared with me through the sky to such a height that I beheld the world beneath me as though it were a bowl of water: then, alighting upon a mountain, he took up a little dust, and, having muttered and pronounced certain words over it, sprinkled me with it, saying, Quit this form, and take the form of an ape; whereupon I became like an ape of a hundred years of age.

When I saw myself changed into this ugly form, I wept for myself, but determined to be patient under the tyranny of fortune, knowing it to be constant to no one. I descended from the summit of the mountain, and, after having journeyed for the space of a month, arrived at the sea-shore; and, when I had stood there a short time, I saw a vessel in the midst of the sea, with a favourable wind approaching the land; I therefore hid myself behind a rock on the beach, and when the ship came close up, I sprang into the midst of it. But as soon as the persons on board saw me, one of them cried, Turn out this unlucky brute from the ship:—another said, Let us kill him:—and a third exclaimed, I will kill him with this sword. I, however, caught hold of the end of the sword, and tears flowed from my eyes; at the sight of which the captain took compassion on me, and said to the passengers, O merchants, this ape hath sought my aid, and I give it him; he is under my protection; let no one, therefore, abuse or trouble him. He then treated me with kindness, and whatever he said to me I understood, and all that he required to be done I performed as his servant.

We continued our voyage for fifty days with a fair wind, and cast anchor before a large city containing a population which no one but God, whose name

be exalted, could reckon; and when we had moored our vessel, there came to us some memlooks from the King of the city, who came on board the ship, and complimented the merchants on their safe arrival, saying, Our King greeteth you, rejoicing in your safety, and hath sent to you this roll of paper, desiring that each of you shall write a line upon it; for the King had a Wezeer who was an eminent caligraphist, and he is dead, and the King hath sworn that he will not appoint any person to his office who cannot write equally well. Though in the form of an ape, I arose and snatched the paper from their hands; upon which, fearing that I would tear it and throw it into the sea, they cried out against me, and would have killed me; but I made signs to them that I would write, and the captain said to them, Suffer him to write, and if he scribble we will turn him away; but if he write well I will adopt him as my son; for I have never seen a more intelligent ape. So I took the pen, and demanded the ink, and wrote in an epistolary hand a short couplet in his praise. Then, in a more formal, large hand, I wrote another in praise of the art of writing. Two other specimens I wrote, in two different and smaller hands, and returned the paper to the memlooks, who took it back to the King; and when he saw what was written upon it, the hand of no one pleased him excepting mine; and he said to his attendants, Go to the author of this hand-writing, put upon him this dress, and mount him upon a mule, and conduct him, with the band of music before him, to my presence. On hearing this order, they smiled; and the King was angry with them, and said, How is it that I give you an order, and ye laugh at me? They answered, O King, we laugh not at thy words, but because he who wrote this is an ape, and not a son of Adam: he is with the captain of the ship newly arrived.

The King was astonished at their words; he shook with delight, and said, I would purchase this ape. He then sent some messengers to the ship, with the mule and the dress of honour, saying to them, Ye must clothe him with this dress, and mount him upon the mule, and bring him hither. So they came to the ship, and, taking me from the captain, clad me with the dress; and the people were astonished, and flocked to amuse themselves with the sight of me. And when they brought me to the King, and I beheld him, I kissed the ground before him three times, and he ordered me to sit down: so I sat down upon my knees; and the persons present were surprised at my polite manners, and especially the King, who presently ordered his people to retire. They, therefore, did so; none remaining but the King and a eunuch, and a young memlook, and myself. The King then commanded that a repast should be brought; and they placed before him a service of viands, such as gratified the appetite and delighted the eye; and the King made a sign to me that I should eat; whereupon I arose, and, having kissed the ground before him seven times, sat down to eat with him; and when the table was removed, I washed my hands, and, taking the ink-case, and pen and paper, I wrote verses expressing my affection and gratitude. Having done this, I arose, and seated myself at a distance; and the King, looking at what I had written, read it with astonishment, and exclaimed, Can an ape possess such fluency and such skill in caligraphy? This is, indeed, a wonder of wonders!—Afterwards, a chess-table was brought to the King, and he said to me, Wilt thou play? By a motion of my head I answered, Yes:—and I advanced, and arranged the pieces. I played with him twice, and beat him; and the King was perplexed, and said, Were this a man he would surpass all the people of his age.

He then said to his eunuch, Go to thy mistress, and say to her, Answer the summons of the King:—that she may come and gratify her curiosity by the sight of this wonderful ape. The eunuch, therefore, went, and returned with his mistress, the King's daughter, who, as soon as she saw me, veiled her f and said, O my father, how is it that thou art pleased to send for me, and s strange men to see me?—O my daughter, answered the King, there is n here but the young memlook, and the eunuch who brought thee up, and ape, with myself, thy father: from whom, then, dost thou veil thy face?— ape, said she, is the son of a King, and the name of his father is Eymar: enchanted, and it was the 'Efreet Jarjarees, a descendant of Iblees, who t

formed him, after having slain his own wife, the daughter of King Aknamoos. This, whom thou supposedst to be an ape, is a learned and wise man.—The King was amazed at his daughter's words, and, looking towards me, said, Is it true that she saith of thee. I answered, by a motion of my head, Yes:—and wept. The King then said to his daughter, By what means didst thou discover that he was enchanted?—O my father, she answered, I had with me, in my younger years, an old woman who was a cunning enchantress, and she taught me the art of enchantment: I have committed its rules to memory, and know it thoroughly, being acquainted with a hundred and seventy modes of performing it, by the least of which I could transport the stones of thy city beyond Mount Kaf, and make its site to be an abyss of the sea, and convert its inhabitants into fish in the midst of it.—I conjure thee, then, by the name of Allah, said her father, to restore this young man, that I may make him my Wezeer. Is it possible that thou possessedst this excellence, and I knew it not? Restore him, that I may make him my Weezer, for he is a polite and intelligent youth.

She replied, With pleasure:—and, taking a knife upon which were engraved some Hebrew names, marked with it a circle in the midst of the palace. Within this she wrote certain names and talismans, and then she pronounced invocations, and uttered unintelligible words; and soon the palace around us became immersed in gloom to such a degree, that we thought the whole world was overspread; and lo, the 'Efreet appeared before us in a most hideous shape, with hands like winnowing-forks, and legs like masts, and eyes like burning torches; so that we were terrified at him. The King's daughter exclaimed, No welcome to thee!—to which the 'Efreet, assuming the form of a lion, replied, Thou traitress, how is it that thou hast broken thine oath? Did we not swear that we would not oppose one another?—Thou wretch, said she, when didst thou receive an oath?—The 'Efreet, still in the form of a lion, then exclaimed, Take what awaiteth thee!—and, opening his mouth, rushed upon the lady: but she instantly plucked a hair from her head and muttered with her lips, whereupon the hair became converted into a piercing sword, with which she struck the lion, and he was cleft in twain by the blow; but his head became changed into a scorpion. The lady immediately transformed herself into an enormous serpent, and crept after the execrable wretch in the shape of a scorpion, and a sharp contest ensued between them; after which, the scorpion became an eagle, and the serpent, changing to a vulture, pursued the eagle for a length of time. The latter then transformed himself into a black cat, and the King's daughter became a wolf, and they fought together long and fiercely, till the cat, seeing himself overcome, changed himself into a large red pomegranate, which fell into a pool; but, the wolf pursuing it, it ascended into the air, and then fell upon the pavement of the palace, and broke in pieces, its grains becoming scattered, each apart from the others, and all spread about the whole space of ground enclosed by the palace. The wolf, upon this, transformed itself into a cock, in order to pick up the grains, and not leave one of them; but, according to the decree of fate, one grain remained hidden by the side of the pool of the fountain. The cock began to cry, and flapped its wings, and made a sign to us with its beak; but we understood not what it would say. It then uttered at us such a cry, that we thought the palace had fallen down upon us; and it ran about the whole of the ground, until it saw the grain that had lain hid by the side of the pool, when it pounced upon it, to pick it up; but it fell into the midst of the water, and became transformed into a fish, and sank into the water; upon which the cock became a fish of a larger size, and plunged in after the other. For a while it was absent from our sight; but, at length, we heard a loud cry, and trembled at the sound; after which, the 'Efreet arose as a flame of fire, casting fire from his mouth, and fire and smoke from his eyes and nostrils: the King's daughter also became as a vast body of fire; and we would have plunged into the water from fear of our being burnt and destroyed; but suddenly the 'Efreet cried out from within the fire, and came towards us upon the leewan, blowing fire at our faces. The lady, however, overtook him, and blew fire in like manner in his face; and some sparks struck us both from her and from him: her sparks did us no harm; but

one from him struck me in my eye, and destroyed it, I being still in the form of an ape; and a spark from him reached the face of the King, and burned the lower half, with his beard and mouth, and struck out his lower teeth: another spark also fell upon the breast of the eunuch; who was burnt, and died immediately. We expected destruction, and gave up all hope of preserving our lives; but while we were in this state, a voice exclaimed, God is most great! God is most great! He hath conquered and aided, and abandoned the denier of the faith of Mohammad, the chief of mankind!—The person from whom this voice proceeded was the King's daughter: she had burnt the 'Efreet; and when we looked towards him, we perceived that he had become a heap of ashes.

The lady then came to us, and said, Bring me a cup of water:—and when it was brought to her, she pronounced over it some words which we understood not, and, sprinkling me with it, said, Be restored, by virtue of the name of the Truth, and by virtue of the most great name of God, to thy original form!—whereupon I became a man as I was at first, excepting that my eye was destroyed. After this, she cried out, The fire! The fire! O my father, I shall no longer live, for I am predestined to be killed. Had he been a human being, I had killed him at the first of the encounter. I experienced no difficulty till the scattering of the grains of the pomegranate, when I picked them up excepting the one in which was the life of the Jinnee: had I picked up that, he had instantly died; but I saw it not, as fate and destiny had appointed; and suddenly he came upon me, and a fierce contest ensued between us under the earth, and in the air, and in the water; and every time that he tried against me a new mode, I employed against him one more potent, until he tried against me the mode of fire; and rarely does one escape against whom the mode of fire is employed. Destiny, however, aided me, so that I burned him first; but I exhorted him previously to embrace the faith of El-Islam. Now I die; and may God supply my place to you.—Having thus said, she ceased not to pray for relief from the fire; and lo, a spark ascended to her breast, and thence to her face; and when it reached her face, she wept, and exclaimed, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle!—We then looked towards her, and saw that she had become a heap of ashes by the side of the ashes of the 'Efreet.

We were plunged into grief on her account, and I wished that I had been in her place rather than have seen that sweet-faced creature who had done me this kindness reduced to a heap of ashes: but the decree of God cannot be averted. The King, on beholding his daughter in this state, plucked out what remained of his beard, and slapped his face, and rent his clothes; and I also did the same, while we both wept for her. Then came the chamberlains and other great officers of the court, who, finding the King in a state of insensibility, with two heaps of ashes before him, were astonished, and remained encompassing him until he recovered from his fit, when he informed them of what had befallen his daughter with the 'Efreet; and great was their affliction. The women shrieked, with the female slaves, and continued their mourning seven days. After this, the King gave orders to build, over the ashes of his daughter, a great tomb with a dome, and illuminated it with candles and lamps: but the ashes of the 'Efreet they scattered in the wind, exposing them to the curse of God. The King then fell sick, and was near unto death: his illness lasted a month; but after this he recovered his health, and summoning me to his presence, said to me, O young man, we passed our days in the enjoyment of the utmost happiness, secure from the vicissitudes of fortune, until thou camest to us, when troubles overcame us. Would that we had never seen thee, nor thy ugly form, on account of which we have been reduced to this state of privation; for, in the first place, I have lost my daughter, who wa worth a hundred men; and, secondly, I have suffered this burning, and los my teeth: my eunuch also is dead: but it was not in thy power to preven these afflictions: the decree of God hath been fulfilled on us and on thee and praise be to God that my daughter restored thee, though she destroye herself. Now, however, depart, O my son, from my city. It is enough tha

hath happened on thy account; but as it was decreed against us and thee, depart in peace.

So I departed, O my mistress, from his presence; but before I quitted the city, I entered a public bath, and shaved my beard. I traversed various regions, and passed through great cities, and bent my course to the Abode of Peace, Baghdad, in the hope of obtaining an interview with the Prince of the Faithful, that I might relate to him all that had befallen me.

The third mendicant then advanced, and thus related his story:—

THE STORY OF THE THIRD ROYAL MENDICANT.

O illustrious lady, my story is not like those of my two companions, but more wonderful: the course of fate and destiny brought upon them events against which they could not guard; but as to myself, the shaving of my beard and the loss of my eye were occasioned by my provoking fate and misfortune; and the cause was this:—

I was a King, and the son of a King; and when my father died, I succeeded to his throne, and governed my subjects with justice and beneficence. I took pleasure in sea-voyages; and my capital was on the shore of an extensive sea, interspersed with fortified and garrisoned islands, which I desired, for my amusement, to visit; I therefore embarked with a fleet of ten ships, and took with me provisions sufficient for a whole month. I proceeded twenty days, after which there arose against us a contrary wind; but at daybreak it ceased, and the sea became calm, and we arrived at an island, where we landed, and cooked some provisions and ate; after which we remained there two days. We then continued our voyage; and when twenty days more had passed, we found ourselves in strange waters, unknown to the captain, and desired the watch to look out from the mast-head: so he went aloft, and when he had come down he said to the captain, I saw, on my right hand, fish floating upon the surface of the water; and looking towards the midst of the sea, I perceived something looming in the distance, sometimes black, and sometimes white.

When the captain heard this report of the watch, he threw his turban on the deck, and plucked his beard, and said to those who were with him, Receive warning of our destruction, which will befall all of us: not one will escape! So saying, he began to weep; and all of us in like manner bewailed our lot. I desired him to inform us of that which the watch had seen. O my lord, he replied, know that we have wandered from our course since the commencement of the contrary wind that was followed in the morning by a calm, in consequence of which we remained stationary two days: from that period we have deviated from our course for twenty-one days, and we have no wind to carry us back from the fate which awaits us after this day: to-morrow we shall arrive at a mountain of black stone, called loadstone: the current is now bearing us violently towards it, and the ships will fall in pieces, and every nail in them will fly to the mountain and adhere to it; for God hath given to the loadstone a secret property by virtue of which everything of iron is attracted towards it. On that mountain is such a quantity of iron as no one knoweth but God, whose name be exalted; for from times of old great numbers of ships have been destroyed by the influence of that mountain. There is, upon the summit of the mountain, a cupola of brass supported by ten columns, and upon the top of this cupola is a horseman upon a horse of brass, having in his hand a brazen spear, and upon his breast suspended a tablet of lead, upon which are engraved mysterious names and talismans: and as long, O King, as this horseman remains upon the horse, so long will every ship that approaches be destroyed, with every person on board, and all the iron contained in it will cleave to the mountain: no one will be safe until the horseman shall have fallen from the horse.—The captain then wept bitterly; and we felt assured that our destruction was inevitable, and every one of us bade adieu to his friend.

On the following morning we drew near to the mountain; the current carried us towards it with violence, and when the ships were almost close to it,

they fell asunder, and all the nails, and everything else that was of iron, flew from them towards the loadstone. It was near the close of day when the ships fell in pieces. Some of us were drowned, and some escaped; but the greater number were drowned, and of those who saved their lives none knew what became of the others, so stupefied were they by the waves and the boisterous wind. As for myself, O my mistress, God, whose name be exalted, spared me on account of the trouble and torment and affliction that He had predestined to befall me. I placed myself upon a plank, and the wind and waves cast it upon the mountain; and when I had landed, I found a practicable way to the summit, resembling steps cut in the rock: so I exclaimed, In the name of God!—and offered up a prayer, and attempted the ascent, holding fast by the notches; and presently God stilled the wind and assisted me in my endeavours, so that I arrived in safety at the summit. Rejoicing greatly in my escape, I immediately entered the cupola, and performed the prayers of two rek'ahs in gratitude to God for my preservation; after which I slept beneath the cupola, and heard a voice saying to me, O son of Khaseeb, when thou awakest from thy sleep, dig beneath thy feet, and thou wilt find a bow of brass, and three arrows of lead, whereon are engraved talismans: then take the bow and arrows and shoot at the horseman that is upon the top of the cupola, and relieve mankind from this great affliction; for when thou hast shot at the horseman he will fall into the sea; the bow will also fall, and do thou bury it in its place; and as soon as thou hast done this, the sea will swell and rise until it attains the summit of the mountain; and there will appear upon it a boat bearing a man, different from him whom thou shalt have cast down, and he will come to thee, having an oar in his hand: then do thou embark with him; but utter not the name of God; and he will convey thee in ten days to a safe sea, where, on thy arrival, thou wilt find one who will take thee to thy city. All this shall be done if thou utter not the name of God.

Awaking from my sleep, I sprang up, and did as the voice had directed. I shot at the horseman, and he fell into the sea; and the bow having fallen from my hand, I buried it: the sea then became troubled, and rose to the summit of the mountain, and when I had stood waiting there a little while, I beheld a boat in the midst of the sea, approaching me. I praised God, whose name be exalted, and when the boat came to me I found in it a man of brass, with a tablet of lead upon his breast, engraven with names and talismans. Without uttering a word, I embarked in the boat, and the man rowed me ten successive days, after which I beheld the islands of security, whereupon, in the excess of my joy, I exclaimed, In the name of God! There is no deity but God! God is most great!—and as soon as I had done this, he cast me out of the boat, and sank in the sea.

Being able to swim, I swam until night, when my arms and shoulders were tired, and, in this perilous situation, I repeated the profession of the faith, and gave myself up as lost; but the sea rose with the violence of the wind, and a wave like a vast castle threw me upon the land, in order to the accomplishment of the purpose of God. I ascended the shore, and after I had wrung out my clothes, and spread them upon the ground to dry, I slept, and in the morning I put on my clothes again, and, looking about to see which way I should go, I found a tract covered with trees, to which I advanced, and when I had walked round it I found that I was upon a small island in the midst of the sea; upon which I said within myself, Every time that I escape from one calamity I fall into another that is worse:—but while I was reflecting upon my unfortunate case, and wishing for death, I beheld a vessel bearing a number of men. I arose immediately, and climbed into a tree; and lo, the vessel came to the shore, and there landed from it ten black slaves bearing axes. They proceeded to the middle of the island, and, digging up the earth, uncovered and lifted up a trap-door, after which they returned to the vessel, and brought from it bread and flour and clarified butter and honey and sheep and everything that the wants of an inhabitant would require, continuing to pass backwards and forwards between the vessel and the trap-door, bringing loads from the former, and entering the latter, until they had removed all the stores from the ship. They

then came out of the vessel with various clothes of the most beautiful description, and in the midst of them was an old sheykh, enfeebled and wasted by extreme age, leading by the hand a young man cast in the mould of graceful symmetry, and invested with such perfect beauty as deserved to be a subject for proverbs. He was like a fresh and slender twig, enchanting and captivating every heart by his elegant form. The party proceeded to the trap-door, and, entering it, became concealed from my eyes.

They remained beneath about two hours, or more; after which, the sheykh and the slaves came out; but the youth came not with them; and they replaced the earth, and embarked and set sail. Soon after, I descended from the tree, and went to the excavation. I removed the earth, and entering the aperture, saw a flight of wooden steps, which I descended; and, at the bottom, I beheld a handsome dwelling-place, furnished with a variety of silken carpets; and there was the youth, sitting upon a high mattress, with sweet-smelling flowers and fruits placed before him. On seeing me, his countenance became pale; but I saluted him, and said, Let thy mind be composed, O my master: thou hast nothing to fear, O delight of my eye; for I am a man, and the son of a King, like thyself: fate hath impelled me to thee, that I may cheer thee in thy solitude. The youth, when he heard me thus address him, and was convinced that I was one of his own species, rejoiced exceedingly at my arrival, his colour returned, and, desiring me to approach him, he said, O my brother, my story is wonderful: my father is a jeweller: he had slaves who made voyages by his orders, for the purpose of commerce, and he had dealings with Kings; but he had never been blest with a son; and he dreamt that he was soon to have a son, but one whose life would be short; and he awoke sorrowful. Shortly after, in accordance with the decrees of God, my mother conceived me, and when her time was complete, she gave birth to me; and my father was greatly rejoiced: the astrologers, however, came to him, and said, Thy son will live fifteen years: his fate is intimated by the fact that there is, in the sea, a mountain called the Mountain of Loadstone, whereon is a horseman on a horse of brass, on the former of which is a tablet of lead suspended to his neck; and when the horseman shall be thrown down from his horse, thy son will be slain: the person who is to slay him is he who will throw down the horseman, and his name is King 'Ajeeb, the son of King Khaseeb. My father was greatly afflicted at this announcement; and when he had reared me until I had nearly attained the age of fifteen years, the astrologers came again, and informed him that the horseman had fallen into the sea, and that it had been thrown down by King 'Ajeeb, the son of King Khaseeb; on hearing which, he prepared for me this dwelling, and here left me to remain until the completion of the term, of which there now remain ten days. All this he did from fear lest King 'Ajeeb should kill me.

When I heard this, I was filled with wonder, and said within myself, I am King 'Ajeeb, the son of King Khaseeb, and it was I who threw down the horseman; but, by Allah, I will neither kill him nor do him any injury. Then said I to the youth, Far from thee be both destruction and harm, if it be the will of God, whose name be exalted: thou hast nothing to fear: I will remain with thee to serve thee, and will go forth with thee to thy father, and beg of him to send me back to my country, for the which he will obtain a reward. The youth rejoiced at my words, and I sat and conversed with him until night, when I spread his bed for him, and covered him, and slept near to his side. And in the morning I brought him water, and he washed his face, and said to me, May God requite thee for me with every blessing! If I escape from King 'Ajeeb, I will make my father reward thee with abundant favours.—Never, I replied, may the day arrive that would bring thee misfortune. I then placed [illegible]e him some refreshments, and after we had eaten together, we passed the [illegible]nversing with the utmost cheerfulness.

[illegible]ontinued to serve him for nine days; and on the tenth day the youth [illegible]d at finding himself in safety, and said to me, O my brother, I wish that [illegible]wouldst in thy kindness warm for me some water, that I may wash myself [illegible]hange my clothes; for I have smelt the odour of escape from death, in

consequence of thy assistance.—With pleasure, I replied;—and I arose, and warmed the water; after which, he entered a place concealed from my view; and, having washed himself and changed his clothes, laid himself upon the mattress to rest after his bath. He then said to me, Cut up for me, O my brother, a water-melon, and mix its juice with some sugar:—so I arose, and, taking a melon, brought it upon a plate, and said to him, Knowest thou, O my master, where is the knife?—See, here it is, he answered, upon the shelf over my head. I sprang up hastily, and took it from its sheath, and as I was drawing back, my foot slipped, as God had decreed, and I fell upon the youth, grasping in my hand the knife, which entered his body, and he died instantly. When I perceived that he was dead, and that I had killed him, I uttered a loud shriek, and beat my face, and rent my clothes, saying, This is, indeed, a calamity! O what a calamity! O my Lord, I implore thy pardon, and declare to Thee my innocence of his death! Would that I had died before him! How long shall I devour trouble after trouble!

With these reflections I ascended the steps, and, having replaced the trap-door, returned to my first station, and looked over the sea, where I saw the vessel that had come before, approaching, and cleaving the waves in its rapid course. Upon this I said within myself, Now will the men come forth from the vessel, and find the youth slain, and they will slay me also:—so I climbed into a tree, and concealing myself among its leaves sat there till the vessel arrived and cast anchor, when the slaves landed with the old sheykh, the father of the youth, and went to the place, and removed the earth. They were surprised at finding it moist, and when they had descended the steps, discovered the youth lying on his back, exhibiting a face beaming with beauty, though dead, and clad in white and clean clothing, with the knife remaining in his body. They all wept at the sight, and the father fell down in a swoon, which lasted so long that the slaves thought he was dead. At length, however, he recovered, and came out with the slaves, who had wrapped the body of the youth in his clothes. They then took back all that was in the subterranean dwelling to the vessel, and departed.

I remained, O my mistress, by day hiding myself in a tree, and at night walking about the open part of the island. Thus I continued for the space of two months; and I perceived that, on the western side of the island, the water of the sea every day retired, until, after three months, the land that had been beneath it became dry. Rejoicing at this, and feeling confident now in my escape, I traversed this dry tract, and arrived at an expanse of sand; whereupon I emboldened myself, and crossed it. I then saw in the distance an appearance of fire, and, advancing towards it, found it to be a palace, overlaid with plates of copper, which, reflecting the rays of the sun, seemed from a distance to be fire; and when I drew near to it, reflecting upon this sight, there approached me an old sheykh, accompanied by ten young men who were all blind of one eye, at which I was extremely surprised. As soon as they saw me, they saluted me, and asked me my story, which I related to them from first to last; and they were filled with wonder. They then conducted me into the palace, where I saw ten benches, upon each of which was a mattress covered with a blue stuff; and each of the young men seated himself upon one of these benches, while the sheykh took his place upon a smaller one; after which they said to me, Sit down, O young man, and ask no question respecting our condition, nor respecting our being blind of one eye. Then the sheykh arose, and brought to each of them some food, and the same to me also; and next he brought to each of us some wine: and after we had eaten, we sat drinking together until the time for sleep, when the young men said to the sheykh, bring to us our accustomed supply:—upon which the sheykh arose, and entered a closet, from which he brought, upon his head, ten covered trays. Placing these upon the floor, he lighted ten candles, and stuck one of them upon each tray; and having done this, he removed the covers, and there appeared beneath them ashes mixed with pounded charcoal. The young men then tucked up their sleeves above the elbow, and blackened their faces, and slapped their cheeks, exclaiming, We were reposing at our ease, and

impertinent curiosity suffered us not to remain so! Thus they did until the morning, when the sheykh brought them some hot water, and they washed their faces, and put on other clothes.

On witnessing this conduct, my reason was confounded, my heart was so troubled that I forgot my own misfortunes, and I asked them the cause of their strange behaviour; upon which they looked towards me, and said, O young man, ask not respecting that which doth not concern thee; but be silent; for in silence is security from error.—I remained with them a whole month, during which every night they did the same; and at length I said to them, I conjure you by Allah to remove this disquiet from my mind, and to inform me of the cause of your acting in this manner, and of your exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! —if ye inform me not, I will leave you, and go my way; for the proverb saith, When the eye seeth not, the heart doth not grieve. On hearing these words, they replied, We have not concealed this affair from thee but in our concern for thy welfare, lest thou shouldst become like us, and the same affliction that hath befallen us happen also to thee. I said, however, Ye must positively inform me of this matter.—We give thee good advice, said they, and do thou receive it, and ask us not respecting our case; otherwise thou wilt become blind of one eye, like us:—but I still persisted in my request; whereupon they said, O young man, if this befall thee, know that thou wilt be banished from our company. They then all arose, and, taking a ram, slaughtered and skinned it, and said to me, Take this knife with thee, and introduce thyself into the skin of the ram, and we will sew thee up in it, and go away; whereupon a bird called the rukhkh will come to thee, and taking thee up by its talons, will fly away with thee, and set thee down upon a mountain:—Then cut open the skin with this knife, and get out, and the bird will fly away. Thou must arise as soon as it hath gone, and journey for half a day, and thou wilt see before thee a lofty palace, encased with red gold, set with various precious stones, such as emeralds and rubies, &c.; and if thou enter it thy case will be as ours; for our entrance into that palace was the cause of our being blind of one eye; and if one of us would relate to thee all that hath befallen him, his story would be too long for thee to hear.

They then sewed me up in the skin, and entered their palace; and soon after, there came an enormous white bird, which seized me, and flew away with me, and set me down upon the mountain; whereupon I cut open the skin, and got out; and the bird as soon as it saw me, flew away. I rose up quickly, and proceeded towards the palace, which I found to be as they had described it to me; and when I had entered it, I beheld, at the upper end of a saloon, forty young damsels, beautiful as so many moons, and magnificently attired, who, as soon as they saw me, exclaimed, Welcome! Welcome! O our master and our lord! We have been for a month expecting thee. Praise be to God who hath blessed us with one who is worthy of us, and one of whom we are worthy!—After having thus greeted me, they seated me upon a mattress, and said, Thou art from this day our master and prince, and we are thy handmaids, and entirely under thy authority. They then brought to me some refreshments, and, when I had eaten and drunk, they sat and conversed with me, full of joy and happiness. So lovely were these ladies, that even a devotee, if he saw them, would gladly consent to be their servant, and to comply with all that they would desire. At the approach of night they all assembled around me, and placed before me a table of fresh and dried fruits, with other delicacies that the tongue cannot describe, and wine; and one began to sing, while another played upon the lute. The wine-cups circulated among us, and joy overcame me to such a degree as to obliterate from my mind every earthly care, and make me exclaim, This is indeed a delightful life! In this state of happiness I continued till midnight, when the ladies repeated their professions of readiness to comply with whatever I should desire, and bade me exercise my privileges as their lord; so, availing myself of the right that the law allows to a master over his slaves, I passed a night of such enjoyment as I had never before experienced. On the morrow I entered the bath; and after I had washed

myself, they brought me a suit of the richest clothing, and we again sat down to a repast.

In this manner I lived with them a whole year ; but on the first day of the new year, they seated themselves around me, and began to weep, and bade me adieu, clinging to my skirts.—What calamity hath befallen you, said I. Ye have broken my heart. They answered, Would that we had never known thee ; for we have associated with many men, but have seen none like thee. May God, therefore, not deprive us of thy company.—And they wept afresh. I said to them, I wish that you would acquaint me with the cause of this weeping.—Thou, they replied, art the cause ; yet now, if thou wilt attend to what we tell thee, we shall never be parted ; but if thou act contrary to it, we are separated from this time ; and our hearts whisper to us that thou wilt not regard our warning.—Inform me, said I, and I will attend to your directions :—and they replied, If then thou wouldst inquire respecting our history, know that we are the daughters of Kings ; for many years it hath been our custom to assemble here, and every year we absent ourselves during a period of forty days ; then returning, we indulge ourselves for a year in feasting and drinking. This is our usual practice ; and now we fear that thou wilt disregard our directions when we are absent from thee. We deliver to thee the keys of the palace, which are a hundred in number, belonging to a hundred closets. Open each of these, and amuse thyself, and eat and drink, and refresh thyself, excepting the closet that hath a door of red gold ; for if thou open this, the consequence will be a separation between us and thee. We conjure thee, therefore, to observe our direction, and to be patient during this period.—Upon hearing this, I swore to them that I would never open the closet to which they alluded ; and they departed, urging me to be faithful to my promise.

I remained alone in the palace, and at the approach of evening I opened the first closet, and, entering it, found a mansion like paradise, with a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered by copious streams. My heart was soothed by the sight, and I wandered among the trees, scenting the fragrance of the flowers, and listening to the warbling of the birds as they sang the praises of the One, the Almighty. After admiring the mingled colours of the apple, resembling the hue upon the cheek of a beloved mistress and the sallow countenance of the perplexed and timid lover, the sweet-smelling quince diffusing an odour like musk and ambergris, and the plum shining as the ruby, I retired from this place, and having locked the door, opened that of the next closet, within which I beheld a spacious tract planted with numerous palm trees, and watered by a river flowing among rose-trees, and jasmine, and marjoram, and eglantine, and narcissus, and gilliflower, the odours of which, diffused in every direction by the wind, inspired me with the utmost delight. I locked again the door of the second closet, and opened that of the third. Within this I found a large saloon paved with marbles of various colours, and with costly minerals and precious gems, and containing cages constructed of sandal and aloes-wood with singing birds within them, and others upon the branches of trees which were planted there. My heart was charmed, my trouble was dissipated, and I slept there until the morning. I then opened the door of the fourth closet, and within this door I found a great building in which were forty closets with open doors ; and entering these, I beheld pearls, and rubies, and chrysolites, and emeralds, and other precious jewels such as the tongue cannot describe. I was astonished at the sight, and said, Such things as these, I imagine, are not found in the treasury of any King. I am now the King of my age, and all these treasures, through the goodness of God, are mine, together with forty damsels under my authority who have no man to share them with me.

Thus I continued to amuse myself, passing from one place to another, until thirty-nine days had elapsed, and I had opened the doors of all the closets excepting that which they had forbidden me to open. My heart was then disturbed by curiosity respecting this hundredth closet, and the Devil, in order to plunge me into misery, induced me to open it. I had not patience to abst[ain] though there remained of the appointed period only one day : so I appro[ached]

the closet, and opened the door; and when I had entered, I perceived a fragrant odour, such as I had never before smelt, which intoxicated me so that I fell down insensible, and remained some time in this state: but at length recovering, I fortified my heart, and proceeded. I found the floor overspread with saffron, and the place illuminated by golden lamps and by candles, which diffused the odours of musk and ambergris; and two large perfuming-vessels filled with aloes-wood and ambergris, and a perfume compounded with honey, spread fragrance through the whole place. I saw also a black horse, of the hue of the darkest night, before which was a manger of white crystal filled with cleansed sesame, and another, similar to it, containing rose-water infused with musk; he was saddled and bridled, and his saddle was of red gold. Wondering at the sight of him, I said within myself, This must be an animal of extraordinary qualities;—and, seduced by the Devil, I led him out, and mounted him; but he moved not from his place: I kicked him with my heel; but still he moved not: so I took a mikra'ah and struck him with it; and as soon as he felt the blow he uttered a sound like thunder, and, expanding a pair of wings, soared with me to an immense height through the air, and then alighted upon the roof of another palace, where he threw me from his back, and by a violent blow with his tail upon my face, as I sat on the roof, struck out my eye, and left me.

In this state I descended from the roof, and below I found the one-eyed young men before mentioned, who, as soon as they beheld me, exclaimed, No welcome to thee!—Receive me, said I, into your company:—but they replied, By Allah, thou shalt not remain with us:—so I departed from them, with mournful heart and weeping eye, and, God having decreed me a safe journey hither, I arrived at Baghdad, after I had shaved my beard, and become a mendicant.

CONTINUATION OF THE STORY OF THE LADIES OF BAGHDAD.

The mistress of the house then looked towards the Khaleefeh and Jaafar and Mesroor, and said to them, Acquaint me with your histories:—upon which Jaafar advanced towards her, and related to her the same story that he had told to the portress before they entered; and when she had heard it, she liberated them all. They accordingly departed, and when they had gone out into the street, the Khaleefeh inquired of the mendicants whither they were going. They answered that they knew not whither to go: whereupon he desired them to accompany his party; and then said to Jaafar, Take them home with thee, and bring them before me to-morrow, and we will see the result. Jaafar, therefore, did as he was commanded, and the Khaleefeh returned to his palace; but he was unable to sleep during the remainder of the night.

On the following morning he sat upon his throne, and when his courtiers had presented themselves before him, and departed, excepting Jaafar, he said to him, Bring before me the three ladies and the two bitches and the mendicants. So Jaafar arose, and brought them, and, placing the ladies behind the curtains, said to them, We have forgiven you on account of your previous kindness to us, and because ye knew us not: and now I acquaint you that ye are in the presence of the fifth of the sons of Abbas, Haroon Er-Rasheed; therefore relate to him nothing but the truth. And when the ladies heard the words which Jaafar addressed to them on the part of the Khaleefeh, the eldest of them advanced, and thus related her story:—

THE STORY OF THE FIRST OF THE THREE LADIES OF BAGHDAD.

O Prince of the Faithful, my story is wonderful; for these two bitches are my sisters, born to my father, but of another mother; and I am the youngest of the three. After the death of our father, who left us five thousand pieces of gold, these my two sisters married, and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and

received from his wife a thousand pieces of gold, and they all set forth on a journey together, leaving me here; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not; and, as soon as I recognised them, I exclaimed, How is it that ye are in this condition?—O our sister, they answered, thy inquiry now is of no use: the pen hath written what God hath decreed.—I sent them, therefore, to the bath, and having clad them in new apparel, said to them, O my sisters, Ye are my elders, and I am young; so ye shall be to me in the places of my father and mother. The inheritance which I shared with you God hath blessed; partake then of its increase, for my affairs are prosperous; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year they remained with me, and enriched themselves by the money that I had given them; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.—O my sisters, I replied, Ye have seen no happiness in marriage: a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words; but married against my consent: yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all that they possessed, and, setting forth on a journey, left them destitute: so again they returned to me, and, in a state of nudity, implored my forgiveness, saying, Be not angry with us; for though thou art younger than we thou hast more mature sense; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters: for I have no one dearer to me than yourselves:—and I received them, and treated them with every kindness, and we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage: accordingly I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me?—to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail; but first I divided my property into two equal portions; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged; in which case, when we return we shall find that which will be of service to us.—We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain what was the name of this city; and he answered, I know it not; I have never seen it till this day, nor have I ever before in the course of my life navigated this sea: but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there: if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto his creatures, and pray to be preserved from his anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his chamberlains and viceroys and wezeers, and clad in apparel of

astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a throne adorned with pearls and jewels, every one of the pearls shining like a star: his dress was embroidered with gold, and around him stood fifty memlooks, attired in silks of various descriptions, and having in their hands drawn swords. Stupefied at this spectacle, I proceeded and entered the saloon of the Hareem, upon the walls of which were hung silken curtains; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a sofa of alabaster, ornamented with pearls and jewels; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel, of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the sofa above-mentioned were of various kinds of silk, the richness of which would surprise every beholder; and I looked at them with wonder. In this apartment I likewise observed some lighted candles, and reflected that there must then have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of night, when I would have departed; but could not find the door: so I returned to the place in which were the lighted candles, and there I laid myself upon the sofa, and, covering myself with a quilt, repeated some words of the Kur-an, and endeavoured to compose myself to sleep; but I could not. I continued restless: and at midnight I heard a recitation of the Kur-an, performed by a melodious and soft voice; upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory: lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou are reading in the Book of God, that thou answer the question which I am about to ask thee:—whereupon he smiled, and replied, Do thou first acquaint me with the cause of thine entrance into this place, and then I will answer thy question: so I told him my story, and inquired of him the history of this city. Wait a little, said he;—and he closed the Kur-an, and, having put it in a bag of satin, seated me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city; and, replying, I hear and obey, he thus addressed me.

Know that this city belonged to my father and his family and subjects; and he is the King whom thou hast seen converted into stone; and the Queen whom thou hast seen is my mother. They were all Magians, worshipping fire in the place of the Almighty King; and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was, in our family, an old woman, far advanced in age, who was a Muslimeh, believing in God and his apostle in her heart, though she conformed with my family in outward observances; and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and shewed her great favour, firmly believing that she held the same faith as himself; therefore, when I had passed my infancy, he committed me to her care, saying, Take him, and rear him, and instruct him in the ordinances of our faith, and educate him and serve him in the best manner. The old woman accordingly received me, but took

care to instruct me in the faith of El-Islam, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer; after which she made me commit to memory the whole of the Kur-an. She then charged me to keep my faith a secret from my father, lest he should kill me; and I did so; and a few days after, the old woman died. The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth; and while they were in this state, they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King!—The people were struck with consternation, and, flocking to my father, the King of the city, said to him, What is this alarming voice which hath astounded us by its terrible sound?—but he answered them, Let not the voice terrify you, nor let it turn you from your faith:—and their hearts inclined to his words; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time. It was then heard a second time; and again, in the next year, they heard it a third time; but still they persisted in their evil ways, until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me; and from the day on which this catastrophe happened I have continued occupied as thou seest, in prayer, and fasting, and reading the Kur-an: but I have become weary of this solitary state, having no one to cheer me with his company.

On hearing these words, I said to him, Wilt thou go with me to the city of Baghdad, and visit its learned men and lawyers, and increase thy knowledge? If so, I will be thy handmaid, though I am the mistress of my family, and have authority over a household of men. I have here a ship laden with merchandise, and destiny hath driven us to this city, in order that we might become acquainted with these events: our meeting was predestined.—In this manner I continued to persuade him until he gave his consent. I slept that night at his feet, unconscious of my state through excessive joy; and in the morning we arose, and entering the treasuries, took away a quantity of the lighter and most valuable of the articles that they contained, and descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man; and, in their conversation with me, said, O our sister, what dost thou purpose to do with this handsome youth? I answered, I desire to take him as my husband:—and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey;—and I then looked towards my sisters, and said to them, This young man is all that I desire, and all the wealth that is here is yours.—Excellent, they replied, is thy determination:—yet still they designed evil against me.—We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of El-Basra, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our bed, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs; while I

was registered among those whose life was yet to be preserved; and accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.

During the remainder of the night I walked along this island, and in the morning I saw a neck of land, bearing the marks of a man's feet, and uniting with the main land. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of [illegible] and soared aloft into the sky, leaving me in wonder at the sight. [illegible] of this occurrence I had become so fatigued, that I now laid myself [illegible] slept; but I awoke after a little while, and found a damsel seated [illegible] feet, and gently rubbing them with her hands; upon which I immediately [illegible] up, feeling ashamed that she should perform this service for me, and [illegible] to her, Who art thou, and what dost thou want?—How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Jinneeyeh, and the serpent was a Jinnee at enmity with me; and none but thou delivered me from him: therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sunk it; but as to thy sisters, I transformed them by enchantment into two black bitches; for I knew all that they had done to thee: the young man, however, is drowned.—Having thus said, she took me up, and placed me with the two black bitches on the roof of my house: and I found all the treasures that the ship had contained collected in the midst of my house: nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Suleyman, that, if thou do not inflict three hundred lashes upon each of these bitches every day, I will come and transform thee in the like manner:—so I replied, I hear and obey:—and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

The Khaleefeh heard this story with astonishment, and then said to the second lady, And what occasioned the stripes of which thou bearest the marks? She answered as follows:—

THE STORY OF THE SECOND OF THE THREE LADIES OF BAGHDAD.

O Prince of the Faithful, my father, at his death, left considerable property; and soon after that event I married to one of the wealthiest men of the age, who, when I had lived with him a year, died, and I inherited from him eighty thousand pieces of gold, the portion that fell to me according to the law; with part of which I made for myself ten suits of clothing, each of the value of a thousand pieces of gold. And as I was sitting one day, there entered my apartment an old woman, disgustingly ugly, who saluted me, and said, I have an orphan daughter whose marriage I am to celebrate this night, and I would have thee obtain a reward and recompense in heaven by thy being present at her nuptial fête; for she is broken-hearted, having none to befriend her but God, whose name be exalted. She then wept, and kissed my feet; and, being moved with pity and compassion, I assented, upon which she desired me to prepare myself, telling me that she would come at the hour of nightfall and take me; and so saying, she kissed my hand, and departed.

I arose immediately, and attired myself, and when I had completed my preparations, the old woman returned, saying, O my mistress, the ladies of the city have arrived, and I have informed them of thy coming, and they are waiting with joy to receive thee:—so I put on my outer garments, and, taking my female slaves with me, proceeded until we arrived at a street in which a soft

wind was delightfully playing, where we saw a gateway over-arched with a marble vault, admirably constructed, forming the entrance to a palace which rose from the earth to the clouds. On our arrival here, the old woman knocked at the door, and, when it was opened, we entered a carpeted passage, illuminated by lamps and candles, and decorated with jewels and precious metals. Through this passage we passed into a saloon of unequalled magnificence, furnished with mattresses covered with silk, lighted by hanging lamps and by candles, and having, at its upper end, a couch of alabaster, decorated with pearls and jewels, and canopied by curtains of satin, from which there came forth a lady beautiful as the moon, who exclaimed to me, Most welcome art thou, O my sister: thou delightest me by thy company, and refreshest my heart. She then sat down again, and said to me, O my sister, I [illegible] a brother who hath seen thee at a fete: he is a young man, more [illegible] than myself, and, his heart being violently inflamed with thy love, he [illegible]ed this old woman to go to thee, and to employ this artifice in order to [illegible]r me an interview with thee. He desireth to marry thee according to [illegible]inance of God and his Apostle, and in that which is lawful there is [illegible] grace.—When I heard these words, and saw myself thus confined in the [illegible]se so that I could not escape, I replied, I hear and obey:—and the [illegible]dy, rejoicing at my consent, clapped her hands, and opened a door, upon which there came out from it a young man so surpassingly handsome, that my heart immediately inclined to him. No sooner had he sat down than the Kadee and four witnesses entered, and saluted us, and proceeded to perform the ceremony of the marriage-contract between me and the young man; which having done, they departed; and when they had retired, the young man looked towards me, and said, May our night be blessed. He then informed me that he desired to impose a covenant upon me, and, bringing a copy of the Kur-an, said, Swear that thou wilt not indulge a preference, nor at all incline, to any man but me:—and when I had sworn to this effect, he rejoiced exceedingly, and embraced me; and the love of him took entire possession of my heart.

We lived together in the utmost happiness for the space of a month, after which I begged that he would allow me to go to the bazaar, in order to purchase some stuff for dress, and, having obtained his permission, went thither in company with the old woman, and seated myself at the shop of a young merchant with whom she was acquainted, and whose father, as she informed me, had died, and left him great wealth. She desired him to show me his most costly stuffs; and while he was occupied in doing so, she began to utter various flattering expressions in praise of him; but I said to her, We have no concern with the praises that thou bestowest upon him; we desire only to make our purchase, and to return home. Meanwhile he produced to us what we wanted, and we handed him the money: he refused, however, to take it, saying, It is an offering of hospitality to you for your visit this day:—whereupon I said to the old woman, If he will not take the money return to him his stuff. But he would not receive it again, and exclaimed, By Allah, I will take nothing from you: all this is a present from me for a single kiss, which I shall value more than the entire contents of my shop.—What will a kiss profit thee? asked the old woman. Then turning to me, she said, O my daughter, thou hast heard what the youth hath said: no harm will befall thee if he give thee a kiss, and thou shalt take what thou wantest.—Dost thou not know, said I, that I have taken an oath? She answered, Let him kiss thee then without thy speaking, and so it will be of no consequence to thee, and thou shalt take back thy money. Thus she continued to palliate the matter until I put my head (as it were) into the bag, and consented: so I covered my eyes, and held the edge of my veil in such a manner as to prevent the passengers from seeing me, whereupon he put his mouth to my cheek beneath the veil, but instead of merely kissing me, he lacerated my cheek by a violent bite. I fell into a swoon from the pain, and the old woman laid me on her lap till I recovered, when I found the shop closed, and the old woman uttering expressions of grief, and saying, What God hath averted would have been a greater calamity; let us return home, and do thou

feign to be ill, and I will come to thee and apply a remedy that shall cure the wound, and thou wilt quickly be restored.

After remaining there some time longer, I arose, and, in a state of great uneasiness and fear, returned to the house, and professed myself unwell; upon which my husband came in to me, and said, What hath befallen thee, O my mistress, during this excursion? I answered, I am not well.—And what is this wound, said he, that is upon thy cheek, and in the soft part? I answered, When I asked thy permission, and went out to-day to purchase some stuff for dress, a camel loaded with fire-wood drove against me in the crowd, and tore my veil, and wounded my cheek, as thou seest, for the streets of this city are narrow.—To-morrow, then, he exclaimed, I will go to the governor, and make a complaint to him, and he shall hang every seller of fire-wood in the city.—By Allah, said I, burden not thyself by an injury to any one; for the truth is, that I was riding upon an ass, which took fright with me, and I fell upon the ground, and a stick lacerated my cheek.—If it be so, then, he replied, I will go to-morrow to Jaafar El-Barmekee, and relate the matter to him, and he shall kill every ass-driver in this city.—Wilt thou, said I, kill all those men on my account, when this which befel me was decreed by God?—Undoubtedly, he answered, and, so saying, he seized me violently, and then sprang up, and uttered a loud cry, upon which the door opened, and there came forth from it seven black slaves, who dragged me from my bed, and threw me down in the middle of the apartment; whereupon he ordered one of them to hold me by my shoulders and to sit upon my head; and another, to sit upon my knees and to hold my feet. A third then came, with a sword in his hand, and said, O my lord, shall I strike her with the sword, and cleave her in twain, that each of these may take a half and throw it into the Tigris for the fish to devour? For such is the punishment of her who is unfaithful to her oath and to the laws of love.—My husband answered, Strike her, O Saad:—and the slave, with the drawn sword in his hand, said, Repeat the profession of the faith, and reflect what thou wouldst have to be done, that thou mayest give thy testamentary directions, for this is the end of thy life.

But I continued to weep, and to endeavour to excite my husband's compassion, saying within myself, I will humble me before him, and address him with soft words, that he may at least refrain from killing me, though he take all that I possess;—but he cried out to the slave, Cleave her in twain, for she is no longer of any value to us.—So the slave approached me, and I now felt assured of my death, and committed myself to God; but suddenly the old woman came and threw herself at my husband's feet, and, kissing them, exclaimed, O my son, by the care with which I nursed thee, I conjure thee to pardon this damsel, for she hath committed no offence that deserveth such a punishment: thou art young, and I fear the effect of the imprecations that she may utter against thee:—and after she had thus addressed him, she wept, and continued to importune him, until, at length, he said, I pardon her, but must cause her to bear upon her person such marks of her offence as shall last for the remainder of her life. So saying, he commanded the slaves to strip off my vest, and, taking a stick cut from a quince-tree, he beat me upon my back and my sides until I became insensible from the violence of the blows, and despaired of my life. He then ordered the slaves to take me away as soon as it was night, accompanied by the old woman, and to throw me into my house in which I formerly resided. They accordingly executed their lord's command, and when they had deposited me in my house, I applied myself to the healing of my wounds; but, after I had cured myself, my sides still bore the appearance of having been beaten with mikra'ahs. I continued to apply remedies for four months before I was restored, and then repaired to view the house in which this event had happened; but I found it reduced to ruin, and the whole street pulled down; the site of the house I found occupied by mounds of rubbish, and I knew not the cause.

Under these circumstances, I went to reside with this my sister, who is of the same father as myself, and I found with her these two bitches. Having saluted her, I informed her of all that had befallen me; to which she replied, Who is

secure from the afflictions of fortune; Praise be to God who terminated the affair with safety to thy life!—She then related to me her own story, and that of her sisters, and I remained with her, and neither of us ever mentioned the subject of marriage. Afterwards we were joined by this our other sister, the cateress, who every day goes out to purchase for us whatever we happen to want.

CONCLUSION OF THE STORY OF THE LADIES OF BAGHDAD.

The Khaleefeh was astonished at this story, and ordered it to be recorded in a book, as an authentic history, and deposited the book in his library. He then said to the first lady, knowest thou where the Jinneeyeh who enchanted thy sister is to be found? She answered, O Prince of the Faithful, she gave me a lock of her hair, and said, When thou desirest my presence, burn a few of these hairs, and I will be with thee quickly, though I should be beyond Mount Kaf.—Bring then the hair, said the Khaleefeh. The lady, therefore, produced it; and the Khaleefeh, taking it, burned a portion of it, and, when the odour had diffused itself, the palace shook, and they heard a sound of thunder, and lo, the Jinneeyeh appeared before them. She was a Muslimeh, and therefore greeted the Khaleefeh by saying, Peace be on thee, O Khaleefeh of God!—to which he replied, On you be peace, and the mercy of God, and his blessings!—She then said, Know that this lady hath conferred on me a benefit for which I am unable to requite her; for she rescued me from death by killing my enemy; and I, having seen what her sisters had done to her, determined to take vengeance upon them; therefore I transformed them by enchantment into two bitches; and, indeed, I had wished rather to kill them, fearing lest they should trouble her; but now, if thou desire their restoration, O Prince of the Faithful, I will restore them, as a favour to thee and to her; for I am one of the true believers.—Do so, said the Khaleefeh; and then we will enter upon the consideration of the affair of the lady who hath been beaten, and examine her case, and if her veracity be established, I will take vengeance for her upon him who hath oppressed her. The Jinneeyeh replied, O Prince of the Faithful, I will guide thee to the discovery of him who acted thus to this lady, and oppressed her, and took her property; he is thy nearest relation. She then took a cup of water, and having pronounced a spell over it, sprinkled the faces of the two bitches, saying, Be restored to your original human forms!—whereupon they became again two young ladies.—Extolled be the perfection of their Creator! Having done this, the Jinneeyeh said, O Prince of the Faithful, he who beat the lady is thy son El-Emeen, who had heard of her beauty and loveliness:—and she proceeded to relate what had happened. The Khaleefeh was astonished, and exclaimed, Praise be to God for the restoration of these two bitches which hath been effected through my means!—and immediately he summoned before him his son El-Emeen, and inquired of him the history of the lady; and he related to him the truth. He then sent for Kadees and witnesses, and the first lady and her two sisters who had been transformed into bitches, he married to the three mendicants, who had related that they were the sons of Kings; and these he made chamberlains of his court, appointing them all they required, and allotting them apartments in the palace of Baghdad. The lady who had been beaten he restored to his son El-Emeen, giving her a large property, and ordering that the house should be rebuilt in a more handsome style. Lastly, the lady-cateress he took as his own wife; he admitted her at once to his own apartment, and, on the following day, he appointed her a separate lodging for herself, with female slaves to wait upon her: he also allotted to her a regular income; and afterwards built for her a palace.

THE STORY OF THE THREE APPLES.

One night, after the adventure above described, the Khaleefeh Haroon Er-Rasheed said to Jaafar, his Wezeer, We will go down to-night into the city, and inquire respecting the affairs of those who are at present in authority, and him against whom any one shall complain we will displace. Jaafar replied,

I hear and obey:—and when the Khaleefeh had gone forth with him and Mesroor, and they had passed through several of the market-streets, they proceeded along a lane, and saw there an old man, with a net and basket upon his head, and a staff in his hand, walking at his leisure, and reciting verses.

The Khaleefeh, when he heard his recitation, said to Jaafar, Observe this poor man, and consider his verses; for they indicate his necessity. Then approaching the man, he said to him, O sheykh, what is thine occupation?—O my master, answered the old man, I am a fisherman, and have a family to maintain, and I went forth from my house at noon, and have remained until now, but God hath allotted me nothing wherewith to obtain food for my household; therefore I have hated myself and wished for death.—Wilt thou, said the Khaleefeh, return with us to the river, and station thyself on the bank of the Tigris, and cast thy net for my luck? If thou wilt do so I will purchase of thee whatever cometh up for a hundred pieces of gold.—The fisherman rejoiced when he heard these words, and said, On my head be your commands: I will return with you.—So he went again to the river, and cast his net, and, having waited till it sank, drew the cords, and dragged back the net, and there came up in it a chest, locked and heavy. When the Khaleefeh saw it, he felt its weight, and found it to be heavy; and he gave a hundred pieces of gold to the fisherman, who went away, while Mesroor, assisted by Jaafar, took up the chest, and conveyed it, in company with the Khaleefeh, to the palace, where they lighted the candles, and placed the chest before the Khaleefeh. Jaafar and Mesroor then broke it open, and they found in it a basket of palm-leaves sewed up with red worsted; and they cut the threads, and saw within it a piece of carpet, and lifting up this they found beneath it an izar, and when they had taken up the izar they discovered under it a damsel like molten silver, killed, and cut in pieces.

When the Khaleefeh beheld this, tears ran down his cheeks, and, looking towards Jaafar, he exclaimed, O dog of Weezers, shall people be murdered in my time, and be thrown into the river, and become burdens upon my responsibility? By Allah, I must retaliate for this damsel upon him who killed her, and put him to death!—Then said he to Jaafar, By the truth of my descent from the Khaleefehs of the sons of El-Abbas, if thou do not bring to me him who killed this woman, that I may avenge her upon him, I will crucify thee at the gate of my palace, together with forty of thy kinsmen! And the Khaleefeh was enraged. Grant me, said Jaafar, a delay of three days.—I grant thee the delay, replied the Khaleefeh. Jaafar then went forth from his presence, and took his route through the city, sorrowful, and saying within himself, How shall I discover him who killed this damsel, that I may take him before the Khaleefeh? And if I take to him any other person, he will become a weight upon my conscience. I know not what to do.—For three days he remained in his house, and on the fourth day the Khaleefeh sent to summons him, and, when he had presented himself before him, said to him, Where is the murderer of the damsel?—O Prince of the Faithful, answered Jaafar, am I acquainted with things hidden from the senses, that I should know who is her murderer? The Khaleefeh, incensed at this answer, gave orders to crucify him at the gate of his palace, and commanded a crier to proclaim through the streets of Baghdad, Whosoever desireth to amuse himself by seeing the crucifixion of Jaafar El-Barmekee, the Wezeer of the Khaleefeh, and the crucifixion of his kinsman, at the gate of the Khaleefeh's palace, let him come forth and amuse himself—So the people came forth from every quarter to see the crucifixion of Jaafar and his kinsmen; and they knew not the cause of this. The Khaleefeh then gave orders to set up the crosses; and they did so, and placed the Weezer and his kinsmen beneath, to crucify them, and were awaiting the Khaleefah's permission, while the people wept for Jaafar and his relatives.

But while they were thus waiting, a handsome and neatly-dressed young man came forward quickly through the crowd, and, approaching the Wezeer, said to him, Safety to thee from this predicament, O chief of emeers, and refuge of the poor! It was I who killed the woman whom ye found in the

chest: kill me therefore for her, and retaliate her death upon me.—When Jaafar heard these words, he rejoiced for his own deliverance, and grieved for the young man: but while he was speaking to him, lo, an old sheykh pressed hastily through the crowd to him and the young man, and, having saluted them, said, O Wezeer, believe not the words of this young man, for no one killed the damsel but myself; therefore retaliate her death upon me. The young man, however, said, O Wezeer, this is an old man, imbecile through age: he knoweth not what he saith: it was I who killed her; avenge her therefore upon me.—O my son, said the sheykh, thou art young, and wilt find pleasure in the world; and I am old, and satiated with the world: I will be a ransom for thee and for the Wezeer and his kinsmen; and no one killed the damsel but myself: by Allah, therefore, hasten to retaliate upon me.

On witnessing this scene, the Wezeer was astonished; and he took the young man and the sheykh to the Khaleefeh, and said, O Prince of the Faithful, the murderer of the damsel hath come.—Where is he? said the Khaleefeh. This young man, answered Jaafar, saith, I am the murderer;—and this sheykh accuseth him of falsehood, and saith, Nay, but *I* am the murderer. The Khaleefeh, looking towards the sheykh and the young man, said, Which of you killed this damsel? The young man answered, no one killed her but myself:—and the sheykh said also, No one killed her but myself. The Khaleefeh therefore said to Jaafar, Take them both and crucify them.—If the murderer be one, replied Jaafar, to kill the other would be unjust. The young man then said, By him who raised the heavens and spread out the earth, it was I who killed the damsel:—and he gave an account of the manner of his killing her, and described what the Khaleefeh had found. The Khaleefeh therefore was convinced that the young man was he who had killed the damsel; and he was astonished, and said, What was the cause of thy killing this damsel unjustly, and of confessing the murder without being beaten, and thy saying, Retaliate her death upon me? The young man answered as follows:

Know, O Prince of the Faithful, that this damsel was my wife, and the daughter of my uncle: this sheykh was her father, and is my uncle. I married her when she was a virgin, and God blessed me with three male children by her; and she loved me and served me, and I saw in her no evil. At the commencement of this month she was attacked by a severe illness, and I brought to her the physicians, who attended her until her health returned to her; and I desired them to send her to the bath; but she said to me, I want something before I enter the bath, for I have a longing for it.—What is it? said I. She answered, I have a longing for an apple, to smell it, and take a bite from it. So I went out immediately into the city, and searched for the apple, and would have bought it had its price been a piece of gold: but I could not find one. I passed the next night full of thought, and when the morning came I quitted my house again and went about to all the gardens, one after another; yet I found none in them. There met me, however, an old gardener, of whom I inquired for the apple, and he said to me, O my son, this is a rare thing, and not to be found here, nor any where excepting in the garden of the Prince of the Faithful at El-Basrah, and preserved there for the Khaleefeh. I returned therefore to my wife, and my love for her so constrained me that I prepared myself and journeyed fifteen days, by night and day, in going and returning, and brought her three apples, which I purchased of the gardener at El-Basrah for three pieces of gold; and going in, I handed them to her; but she was not pleased by them, and left them by her side. She was then suffering from a violent fever, and she continued ill during a period of ten days.

After this she recovered her health, and I went out and repaired to my shop, and sat there to sell and buy; and while I was thus occupied, at mid-day there passed by me a black slave, having in his hand an apple, with which he was playing: so I said to him, Whence didst thou get this apple, for I would procure one like it?—Upon which he laughed, and answered, I got it from my sweetheart: I had been absent, and came and found her ill, and she had three apples; and she said to me, My unsuspecting husband journeyed to El-Basrah for them, and bought them for three pieces of gold:—and I took this apple

from her.—When I heard the words of the slave, O Prince of the Faithful, the world become black before my face, and I shut up my shop, and returned to my house, deprived of my reason by excessive rage. I found not the third apple, and said to her, Where is the apple? She answered, I know not whither it is gone. I was convinced thus that the slave had spoken the truth, and I arose, and took a knife, and throwing myself upon her bosom, plunged the knife into her: I then cut off her head and limbs, and put them in the basket in haste, and covered them with the izar, over which I laid a piece of carpet; then I put the basket in the chest, and, having locked this, conveyed it on my own mule, and threw it with my own hands in the Tigris.

And now, continued the young man, I conjure thee by Allah, O Prince of the Faithful, to hasten my death in retaliation of her murder, as I dread, otherwise, her appeal for vengeance upon me on the day of resurrection: for when I had thrown her into the Tigris without the knowledge of any body, I returned to my house, and found my eldest boy crying, though he knew not what I had done to his mother: so I said to him, What maketh thee cry?—and he answered, I took one of the apples that my mother had, and went down with it into the street to play with my brothers, and a tall black slave snatched it from me, and said to me, Whence came this to thee? I answered him, My father made a journey for it, and brought it from El-Basrah, for the sake of my mother; for she is sick: he bought three apples for three pieces of gold:—but he took it from me and beat me, and went away with it; and I am afraid that my mother may beat me on account of the apple.—When I heard my son's story, I discovered that the slave had forged a lie against the daughter of my uncle, and found that she had been killed unjustly; and as I was weeping bitterly for what I had done, this sheykh, my uncle and her father, came to me, and I informed him of the event; and he seated himself by me, and wept. We wept until midnight, and continued our mourning for her five days, ceasing not to the present day to bewail her death. By the honour of thine ancestors, therefore, hasten my death, to retaliate her murder upon me.

The Khaleefeh wondered at the young man's story, and said, By Allah, I will not put to death any but the wicked slave; for the young man is excusable. Then looking towards Jaafar, he said to him, Bring before me this wicked slave who hath been the cause of the catastrophe; or, if thou bring him not, thou shalt be put to death in his stead. So the Wezeer departed weeping, and saying, Whence shall I bring him? Not every time that the jar is struck doth it escape being broken! I have no stratagem to employ in this affair: but He who delivered me in the first case may deliver me in the second. By Allah, I will not go out from my house for three days; and the Truth, whose perfection be extolled, will do what He willeth!—So he remained in his house three days, and on the fourth day he caused the Kadee to be brought, and made his testamentary arrangements; and as he was bidding farewell to his children, and weeping, lo, the messenger of the Khaleefeh came and said to him, The Prince of the Faithful is in a most violent rage, and hath sent me to thee; and he hath sworn that this day shall not pass until thou art put to death if thou do not bring him the slave.

On hearing this, Jaafar wept, and his children wept with him; and when he had bidden them all farewell excepting his youngest daughter, he approached her for the same purpose. He loved her more than all his other children; and he pressed her to his bosom, and wept at the thought of his separation from her; but, in doing this, he felt something round in her pocket, and said to her, What is in thy pocket? She answered, O my father, it is an apple; our slave Reyhan brought it, and I have had it four days: he would not give it me until he had received from me two pieces of gold.—At this mention of the slave and the apple, Jaafar rejoiced, and exclaimed, O ready Dispeller of trouble!—and immediately he ordered that the slave should be brought before him. He was therefore brought in, and he said to him, Whence came this apple?—O my master, he answered, I went out five days ago, and, entering one of the by-streets of the city, I saw some children playing, and one of them had this apple; and I snatched it from him, and beat him; and he cried, and said,

That belongs to my mother, and she is sick: she wanted my father to bring her an apple, and he made a journey to El-Baṣrah, and brought back for her three apples which he bought for three pieces of gold; and I took this to play with it:—then he cried again; but, paying no regard to him, I took it away and brought it hither; and my little mistress bought it of me for two pieces of gold.—When he heard this story, Jaafar was filled with wonder at discovering that this distressing event, and the murder of the damsel, had been occasioned by his slave; and he took the slave and went with him to the Khaleefeh, who ordered that the story should be committed to writing, and published.

THE STORY OF THE HUMPBACK.

There was, in ancient times, in the city of El-Basrah, a tailor who enjoyed an ample income, and was fond of sport and merriment. He was in the habit of going out occasionally with his wife, that they might amuse themselves with strange and diverting scenes; and one day they went forth in the afternoon, and, returning home in the evening, met a humpbacked man, whose aspect was such as to excite laughter in the angry, and to dispel anxiety and grief: so they approached him to enjoy the pleasure of gazing at him, and invited him to return with them to their house, and to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them to the house, the tailor went out to the market; night having then approached. He bought some fried fish, and bread and limes and sweetmeat, and, returning with them, placed the fish before the humpback; and they sat down to eat; and the tailor's wife took a large piece of fish, and crammed the humpback with it, and, closing his mouth with her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I will not give thee time to chew it. He therefore swallowed it; but it contained a large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God, the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands!—Wherefore this idling? exclaimed the woman.—And what can I do? asked her husband.—Arise, she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first, and do thou follow me, this very night, and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife, accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feelest pain; and where hath this small-pox attacked thee?—So every one who saw them said, They are conveying a child smitten with the small-pox. Thus they proceeded, inquiring, as they went, for the abode of the physician; and the people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave-girl, who opened the door, and beheld a man carrying (as she imagined) a child, and attended by its mother; and she said, What is your business?—We have a child here, answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold, and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up, and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

The slave-girl, meanwhile, went in to the Jew, and said to him, Below, in the house, is a sick person, with a woman and a man: and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the Jew saw the quarter of a piece of gold, he rejoiced, and, arising in haste, went down in the dark; and in doing so, his foot struck against the lifeless humpback. O Ezra! he exclaimed—O heavens

and the ten commandments! O Aaron, and Joshua son of Nun! It seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died! And how shall I go forth with one killed from my house? O Ezra's ass!—He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident.—And why sittest thou here idle? said she; for if thou remain thus until daybreak our lives will be lost: let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Muslim; for he is the steward of the Sultan's kitchen, and often do the cats come to his house, and eat of the food which they find there; as do the mice too: and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely. So the Jew and his wife went up, carrying the humpback, and let him down by his hands and his feet to the pavement; placing him against the wall; which having done, they descended.

Not long had the humpback been thus deposited, when the steward returned to his house, and opened the door, and, going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen; upon which he exclaimed, What is this? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and the dogs; and if I killed all the cats and the dogs of the quarter it would be of no use; for he cometh down from the terraces!—And so saying, he took up a great mallet, and struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead; whereupon he grieved, and said, There is no strength nor power but in God! And he feared for himself, and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand! Then, looking upon him, and perceiving that he was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease? O Protector, cover me with thy gracious shelter!—And he lifted him upon his shoulders, and descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

Soon after, there came a Christian, the Sultan's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same; so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market, while still in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed, the watchman came, and, finding the Christian kneeling upon the Muslim and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How is it that the Christian dareth to kill the Muslim? Then seizing the Christian, he bound his hands behind him, and took him to the house of the Walee; the Christian saying within himself, O heavens! O Virgin! how have I killed this man? And how quickly did he die from a blow of the hand!—Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Walee, and the Walee ordered the executioner to proclaim the Christian's crime, and set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultan's steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him.—Wherefore

didst thou kill him? said the Walee. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Muslim, that a Christian should be killed on my account? Hang, then, none but me.—The Walee, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the rope from the neck of the Christian, and put it round the neck of the steward, and, having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not; for none killed him but I; and the case was this: he came to my house to be cured of a disease, and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore; but kill me. So the Walee gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the commencement of the night, I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him.—And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Walee, said to him, Liberate the Jew, and hang me. And when the Walee heard this he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that; and shall we not hang one? And he put the rope round the neck of the tailor.

Now the humpback was the Sultan's buffoon, and the Sultan could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants, and they answered him, O our lord, the Walee hath taken him forth dead, and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I—and describing to the Walee the cause of his killing him. When the King, therefore, heard this, he called out to the chamberlain, and said to him, Go down to the Walee, and bring them all hither before me. So the chamberlain went down, and found that the executioner had almost put to death the tailor, and he called out to him, saying, Do it not—and informed the Walee that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Walee came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, Have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and said, O King of the age, if thou permit me I will relate to thee an event that hath occurred to me more wonderful and strange and exciting than the story of the humpback.—Tell us then thy story, said the King. And the Christian related as follows:—

THE STORY TOLD BY THE CHRISTIAN BROKER.

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and, when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb of this? I answered him, A hundred pieces of silver. And he said to me, Take the carriers and measurers, and repair to the Khan of El-Jawalee in the district of Bab en-Nasr: there wilt thou find me. And he left me and went his way after having given me the handkerchief with the sample of the sesame. So I went about to the purchasers; and the price of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs. The young man then said, Thou shalt have, for every ardebb, ten pieces of silver as brokerage; and do thou receive the price and keep it in thy care: the whole sum will be five thousand; and thy share of it five hundred: so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my store-rooms, I will come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is, ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him; but he was absent from me another month; after which he came again, and said, Where is the money? Whereupon I arose, and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed: and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return. Again, however, he remained a month absent from me, and I said within myself, Verily this young man is endowed with consummate liberality! After the month he came, attired in rich clothing, and resembling the full moon, appearing as if he had just come out of the bath, with red cheek and fair forehead, and a mole like a globule of ambergris. When I beheld him I kissed his hand, and invoked a blessing upon him, and said to him, O my master, wilt thou not take thy money?—Have patience with me, he answered, until I shall have transacted all my affairs, after which I will receive it from thee. And so saying, he departed: and I said within myself, By Allah, when he cometh I will entertain him as a guest, on account of the profit which I have derived from his money; for great wealth hath accrued to me from it.

At the close of the year he returned, clad in a dress richer than the former; and I swore to him that he should alight to be my guest.—On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well:—and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master, dispel a trouble from my mind. Wherefore didst thou eat with thy left hand! Probably something paineth thee in thy right hand?—On hearing these words, he stretched forth his arm from his sleeve, and behold, it was maimed - an arm without a hand! And I wondered

at this; but he said to me, Wonder not; nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered thus:—

Know that I am from Baghdad: my father was one of the chief people of that city; and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Baghdad and of El-Mosil, and similar precious goods, and, having packed them up, journeyed from Baghdad; and God decreed me safety until I entered this your city.

I entered Cairo, continued the young man, and deposited the stuffs in the Khan of Mesroor, and, having unbound my packages and put them in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went to Beyn el-Kasreyn. I then returned, and passed the night; and in the morning following, I opened the bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Keysareeyeh of Jaharkas, where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the sheykh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit for a certain period, employing a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile.—The advice is judicious, I replied: and accordingly I took the brokers with me to the Khan, and they conveyed the stuffs to the Keysareeyeh, where I sold it to the merchants, writing a bond in their names, which I committed to the money-changer, and taking from him a corresponding bond. I then returned to the Khan, and remained there some days; and every day I took for my breakfast a cup of wine, and had mutton and sweetmeats prepared for me, until the month in which I became entitled to the receipt of the profits, when I seated myself every Thursday and Monday at the shops of the merchants, and the money-changer went with the scrivener and brought me the money.

Thus did I until one day I went to the bath and returned to the Khan, and entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl, and perfumed myself with essence, and repaired to the shop of a merchant named Bedr ed-Deen the Gardener, who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side. She wore a headkerchief inclined on one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness as she raised her izar and I beheld her black eyes. She saluted Bedr ed-Deen, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to Bedr ed-Deen, Hast thou a piece of stuff woven with pure thread? And he produced to her a piece; and she said, May I take it and go, and then send thee the price? But he answered, It is impossible, O my mistress; for this is the owner of the stuff, and I owe him a portion of the profit.—Wo to thee! said she: it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price.—Yes, he rejoined; but I am in absolute want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily your class knows not how to respect any person's rank! And she arose, and turned away. I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress, kindly bestow a look upon me, and retrace thine honoured steps. And she returned, and smiled and said, For thy sake I return.

And she sat opposite me upon the seat of the shop; and I said to Bedr ed-Deen, What is the price that thou hast agreed to give for this piece. He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote him the paper with my own hand, and gave the piece of stuff to the lady, saying to her, Take it and go; and if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer!—O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face. And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate. So she departed, while I continued sitting in the market-street until past the hour of afternoon-prayer, with wandering mind, overpowered by love. In the excess of my passion, before I rose I asked the merchant respecting her; and he answered me, She is a rich lady, the daughter of a deceased Emeer, who left her great property.

I then took leave of him, and returned to the Khan, and the supper was placed before me; but, reflecting upon her, I could eat nothing. I laid myself down to rest; but sleep came not to me, and I remained awake until the morning, when I arose and put on a suit of clothing different from that which I had worn the day before; and, having drunk a cup of wine, and eaten a few morsels as my breakfast, repaired again to the shop of the merchant, and saluted him, and sat down with him. The lady soon came, wearing a dress more rich than the former, and attended by a slave-girl; and she seated herself, and saluted me instead of Bedr ed-Deen, and said, with an eloquent tongue which I had never heard surpassed in softness or sweetness, Send with me some one to receive the twelve hundred pieces of silver, the price of the piece of stuff.—Wherefore, said I, this haste? She replied, May we never lose thee! And she handed to me the price; and I sat conversing with her, and made a sign to her, which she understood, intimating my wish to visit her: whereupon she arose in haste, expressing displeasure at my hint. My heart clung to her, and I followed in the direction of her steps through the market-street; and lo, a slave-girl came to me and said, O my master, answer the summons of my mistress. Wondering at this, I said, No one here knoweth me.—How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedr ed-Deen.—So I went with her until we arrived at the money-changer's; and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou hast wounded my heart, and love of thee hath taken possession of it; and from the time that I first saw thee, neither sleep nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it.—Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.—I am a stranger, I answered, and have no place of reception but the Khan; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect. —Well, she replied; but to-night is the eve of Friday, and let nothing be done till to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbaneeyeh; and when thou hast arrived there, ask for the house called the Ka'ah of Barakat the Nakeeb, known by the surname of Aboo Shameh; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khan in which I lodged. I passed the whole night sleepless, and was scarcely sure that the daybreak had appeared when I rose and changed my clothes, and, having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khan of Mesroor to Bab Zuweyleh, where I mounted an ass, and said to its owner, Go with me to

the Habbaneeyeh. And in less than the twinkling of an eye he set off, and soon he stopped at a bye-street called Darb El-Munakkiree, when I said to him, Enter the street, and inquire for the Ka'ah of the Nakeeb. He was absent but a little while, and, returning, said, Alight.—Walk on before me, said I, to the Ka'ah. And he went on until he had led me to the house; whereupon I said to him, To-morrow come to me hither to convey me back.—In the name of Allah, he replied: and I handed to him a quarter of a piece of gold, and he took it and departed. I then knocked at the door, and there came forth to me two young virgins, in whom the forms of womanhood had just developed themselves, resembling two moons, and they said, Enter; for our mistress is expecting thee, and she hath not slept last night from her excessive love for thee. I entered an upper saloon with seven doors: around it were latticed windows looking upon a garden in which were fruits of every kind, and running streams and singing birds: it was plastered with royal gypsum, in which a man might see his face reflected: its roof was ornamented with gilding, and surrounded by inscriptions in letters of gold upon a ground of ultramarine: it comprised a variety of beauties, and shone in the eyes of beholders: the pavement was of coloured marbles, having in the midst of it a fountain, with four snakes of red gold casting forth water from their mouths like pearls and jewels at the corners of the pool; and it was furnished with carpets of coloured silk, and mattresses.

Having entered, I seated myself; and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; and her hands and feet were stained with henna; and her bosom ornamented with gold. As soon as she beheld me she smiled in my face, and embraced me, saying, Is it true that thou hast come to me, or is this a dream?—I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me nor hath food been pleasant!—In such case have I been, I replied;—and we sat down to converse; but I hung down my head towards the ground, in bashfulness; and not long had I thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. I ate with her until we were satisfied; when they brought the basin and ewer, and I washed my hands; after which we perfumed ourselves with rose-water infused with musk, and sat down again to converse; expressing to each other our mutual passion; and her love took such possession of me that all the wealth I possessed seemed worthless in comparison. In this manner we continued to enjoy ourselves until, night approaching, the female slaves brought supper and wine, a complete service; and we drank until midnight. Never in my life had I passed such a night. And when morning came, I arose, and, having thrown down to her the handkerchief containing the pieces of gold, I took leave of her and went out; but as I did so she wept, and said, O my master, when shall I see again this lovely face? I answered her, I will be with thee at the commencement of the night. And when I went forth, I found the owner of the ass, who had brought me the day before, waiting for me at the door; and I mounted, and returned with him to the Khan of Mesroor, where I alighted, and gave to him half a piece of gold, saying to him, Come hither at sunset. He replied, On the head be thy command.

I entered the Khan, and ate my breakfast, and then went forth to collect the price of my stuffs; after which I returned. I had prepared for my wife a roasted lamb, and purchased some sweetmeat; and I now called the porter, described to him the house, and gave him his hire. Having done this, I occupied myself again with my business until sunset, when the owner of the ass came, and I took fifty pieces of gold, and put them into a handkerchief. Entering the house, I found that they had wiped the marble and polished the vessels of copper and brass, and trimmed the lamps, and lighted the candles, and dished the supper and strained the wine; and when my wife saw me, she threw her arms around my neck, and said, Thou hast made me desolate by thine absence! The tables were then placed before us, and we ate until we were satisfied, and the slave-girls took away the first table, and placed before

us the wine; and we sat drinking, and eating of the dried fruits, and making merry, until midnight. We then slept until morning, when I rose and handed her the fifty pieces of gold as before, and left her.

Thus I continued to do for a long time, until I passed the night and awoke possessing not a piece of silver nor one of gold; and I said within myself, This is of the work of the Devil!

Reflecting thus I walked forth into Beyn el-Kasreyn, and proceeded thence to Bab Zuweyleh, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and, unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse; and I caught hold of the purse and took it from his pocket. But the trooper felt that his pocket was lightened, and, putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace, and struck me upon my head. I fell to the ground, and the people surrounded us and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me: but, as it was predestined, there came at this moment the Walee and other magistrates entering the gate, and, seeing the people surrounded me and the trooper, the Walee said, What is the news? The trooper answered, By Allah, O Emeer, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd.—Was any one with thee? asked the Walee. The trooper answered, No. And the Walee called out to the chief of his servants, saying, Seize him and search him. So he seized me; and protection was withdrawn from me; and the Walee said to him, Strip him of all that is upon him. And when he did so, they found the purse in my clothes: and the Walee, taking it, counted the money, and found it to be twenty pieces of gold as the trooper had said; whereupon he was enraged, and called out to his attendants, saying, Bring him forward. They therefore, brought me before him, and he said to me, O young man, tell the truth, Didst thou steal this purse?—And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say I stole it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Walee heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession.—All this took place at Bab Zuweyleh. The Walee then ordered the executioner to cut off my hand; and he cut off my right hand; but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed: so the Walee left me and departed. The people however continued around me, and gave me to drink a cup of wine; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief. And I took it from him, and thanked him.

The trooper then left me and departed, and I went my way; but first I wrapped my hand in a piece of rag, and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the Ka'ah, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered? I answered her, My head acheth, and I am not well. And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master! Sit up, and raise thy head, and tell me what hath happened to thee this day; for I read a tale in thy face.—Abstain from speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when she placed some food before me; but I abstained from it,

fearing that she should see me eat with my left hand, and said, I have no desire to eat at present. She then said again, Tell me what hath happened to thee this day, and wherefore I see thee anxious and broken-hearted. I answered, I will presently tell thee at my leisure. And she put the wine towards me, saying, Take it; for it will dispel thine anxiety; and thou must drink, and tell me thy story. I replied, therefore, If it must be so, give me to drink with thy hand. And she filled a cup and drank it; and then filled it again and handed it to me, and I took it from her with my left hand, while tears ran from my eyes. When she saw me do so, she uttered a loud cry, and said, What is the reason of thy weeping? Thou hast burned my heart! And wherefore didst thou take the cup with thy left hand?—I answered her, I have a boil upon my right hand.—Then put it forth, said she, that I may open it for thee.—It is not yet, I replied, the proper time for opening it; and continue not to ask me; for I will not put it forth at present. I then drank the contents of the cup, and she continued to hand me the wine until intoxication overcame me, and I fell asleep in the place where I was sitting; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as as none else experienceth, overcame her at the sight; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she placed before me. She then gave me to drink a cup of wine; and I ate and drank, and put down the purse, and was about to depart; but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppresseth my heart.—Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words.—Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees. She then took me by my hand, and, having led me to a closet, opened a large chest, and said to me, See what is contained in this chest. I looked, therefore; and lo, it was full of handkerchiefs; and she said, This is thy property, which I have received from thee: for every time that thou gavest me a handkerchief containing fifty pieces of gold, I wrapped it up, and threw it into this chest: take, then, thy property; for God hath restored it to thee, and thou art now of high estate. Fate hath afflicted thee on my account so that thou hast lost thy right hand, and I am unable to compensate thee: if I should sacrifice my life, it would be but a small thing, and thy generosity would still have surpassed mine.—She then added, Now take possession of thy property. So I received it; and she transferred the contents of her chest to mine, adding her property to mine which I had given her. My heart rejoiced, my anxiety ceased, and I approached and kissed her, and made myself merry by drinking with her; after which she said again, Thou hast sacrificed all thy wealth and thy hand through love of me, and how can I compensate thee? By Allah, if I gave my life for love of thee, it were but a small thing, and I should not do justice to thy claims upon me.—She then wrote a deed of gift transferring to me all her apparel, and her ornaments of gold and jewels, and her houses and other possessions; and she passed that night in grief on my account, having heard my relation of the accident that had befallen me.

Thus we remained less than a month, during which time she became more and more infirm and disordered; and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and deposited her body in the earth, and having caused recitations

of the Kur-an to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give thee the price of the sesame, which is in thy hands.—This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity:—and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me?—I answered, Yes:—and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and, having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and bought other in its stead, after which he returned to the land of Egypt: but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country.—Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you!—And upon this, the Sultan's steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback; and if it be more wonderful than the events relating to him, wilt thou grant us our lives?—The King answered, Tell thy story:—and he began thus:—

THE STORY TOLD BY THE SULTAN'S STEWARD.

I was last night with a party who celebrated a recitation of the Kur-an, for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast, comprising among other dishes a zirbajeh. We approached, therefore, to eat of the zirbajeh; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had finished, we said to him, By Allah, tell us the reason of thine abstaining from eating of this zirbajeh. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and they brought water and other things which the man required: so he washed his hands as he described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbajeh, and began to eat, while we regarded him with utmost wonder. His hand trembled, and when he put it forth, we saw his thumb was cut off, and he ate with his four fingers: we therefore said to him, We conjure thee, by Allah, to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it?—O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my feet is in like manner deprived of the great toe: but see ye:—and, so saying, he uncovered the stump of his other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this, our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said,—

Know that my father was a great merchant, the chief of the merchants of the city of Baghdad in the time of the Khaleefeh Haroon Er-Rasheed; but he was ardently addicted to the drinking of wine, and hearing the lute; and when

he died, he left nothing. I buried him, and caused recitations of the Kur-an t[illegible] be performed for him, and after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her, and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me: and I never heard speech more charming than hers, or words more sweet. She then drew aside the veil from her face, and I directed at her a glance which drew from me a sigh; my heart was captivated by her love, and I continued repeatedly gazing at her face.

She then said to me, O youth, hast thou any handsome stuffs?—O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver; and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I went home, intoxicated with her love, and they placed before me the supper and I ate a morsel; but reflections upon her beauty and loveliness prevented my eating more. I desired to sleep, but sleep came not to me; and in this condition I remained for a week. The merchants demanded of me their money; but I prevailed upon them to wait another week; and after this week, the lady came again, riding upon a mule, and attended by a eunuch and two other slaves; and, having saluted me, said, O my master, we have been tardy in bringing to thee the price of the stuffs: bring now the money-changer and receive it. So the money-changer came, and the eunuch gave him the money, and I took it, and sat conversing with her until the market was replenished, and the merchants opened their shops, when she said to me, Procure for me such and such things. Accordingly, I procured for her what she desired of the merchants, and she took the goods and departed without saying anything to me respecting the price. When she had gone therefore, I repented of what I had done; for I had procured for her what she demanded for the price of a thousand pieces of gold; and as soon as she had disappeared from my sight, I said within myself, What kind of love is this? She hath brought me five thousand pieces of silver, and taken goods for a thousand pieces of gold!—I feared that the result would be my bankruptcy and the loss of the property of others, and said, The merchants know none but me, and this woman is no other than a cheat, who hath imposed upon me by her beauty and loveliness: seeing me to be young, she hath laughed at me, and I asked her not where was her residence.

I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money, and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at

the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money:—and she gave me the price of the goods which she had taken, with a surplus; after which, she amused herself by talking with me, and I almost died with joy and happiness. She then said to me, Hast thou a wife? I answered, No: for I am not acquainted with any woman:—and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind:—and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, what thou wilt; for she will not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Shew favour to thy slave, and pardon me for that which I am about to say. I then acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee;—and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited excepting myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick:—and I said to him, Disclose to me her history. He replied, The lady Zubeydeh, the wife of Haroon Er-Rasheed, brought up this damsel, and she is one of her slaves: she had desired of her mistress to be allowed the liberty of going out and returning at pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidant; after which, she spoke of thee to her mistress, and begged that she would marry her to thee: but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace; and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her; but if thy plot be discovered, thy head will be struck off. What, then, sayest thou?—I answered, Good: I will go with thee, and await the event that shall befal me there.—As soon, then, as this next night shall have closed in, said the eunuch, repair to the mosque which the lady Zubeydeh hath built on the bank of the Tigris, and there say thy prayers, and pass the night.—Most willingly, I replied.

Accordingly, when the time of nightfall arrived, I went to the mosque, and said my prayers there, and passed the night; and as soon as the morning began to dawn, I saw two eunuchs approaching in a small boat, conveying some empty chests, which they brought into the mosque. One of them then departed, and the other remained; and I looked attentively at him, and lo, it was he who had been our intermediary; and soon after, the damsel, my companion, came up to us. I rose to her when she approached, and embraced her; and she kissed me, and wept: and after we had conversed together for a little while, she took me and placed me in a chest, and locked it upon me. The slaves then brought a quantity of stuffs, and filled with them the other chests, which they locked, and conveyed, together with the chest in which I was enclosed, to the boat, accompanied by the damsel; and having embarked them, they plied the oars, and proceeded to the palace of the honoured lady Zubeydeh. The intoxication of love now ceased in me, and reflection came in its place: I repented of what I had done, and prayed God to deliver me from my dangerous predicament.

Meanwhile, they arrived at the gate of the Khaleefeh, where they landed, and took out all the chests, and conveyed them into the palace: but the chief of the doorkeepers, who had been asleep when they arrived, was awoke by the

sounds of their voices, and cried out to the damsel, saying, The chests must be opened, that I may see what is in them :—and he arose, and placed his hand upon the chest in which I was hidden. My reason abandoned me, my heart almost burst from my body, and my limbs trembled ; but the damsel said, These are the chests of the lady Zubeydeh, and if thou open them and turn them over, she will be incensed against thee, and we shall all perish. They contain nothing but clothes dyed of various colours, excepting this chest upon which thou hast put thy hand, in which there are also some bottles filled with the water of Zemzem, and if any of the water run out upon the clothes it will spoil their colours. Now I have advised thee, and it is for thee to decide : so do what thou wilt.—When he heard, therefore, these words, he said to her, Take the chests, and pass on :—and the eunuchs immediately took them up, and, with the damsel, conveyed them into the palace : but in an instant, I heard a person crying out, and saying, The Khaleefeh ! The Khaleefeh !

I was bereft of my reason, and seized with a colick from excessive fear ; I almost died, and my limbs were affected with a violent shaking. The Khaleefeh cried out to the damsel, saying to her, What are these chests ? She answered, O my lord (may God exalt thy dominion !), these chests contain clothes of my mistress Zubeydeh.—Open them, said the Khaleefeh, that I may see the clothes.—When I heard this, I felt sure of my destruction. The damsel could not disobey his command ; but she replied, O Prince of the Faithful, there is nothing in these chests but clothes of the lady Zubeydeh, and she hath commanded me not to open them to any one. The Khaleefeh, however, said, The chests must be opened, all of them, that I may see their contents :—and immediately he called out to the eunuchs to bring them before him. I therefore felt certain that I was on the point of destruction. They then brought before him chest after chest, and opened each to him, and he examined the contents ; and when they brought forward the chest in which I was enclosed, I bade adieu to life, and prepared myself for death ; but as the eunuchs were about to open it, the damsel said, O Prince of the Faithful, verily this chest containeth things especially appertaining to women ; and it is proper, therefore, that it should be opened before the lady Zubeydeh :—and when the Khaleefeh heard her words, he ordered the eunuchs to convey all the chests into the interior of the palace. The damsel then hastened, and ordered two eunuchs to carry away the chest in which I was hidden, and they took it to an inner chamber, and went their way : whereupon she quickly opened it, and made a sign to me to come out : so I did as she desired, and entered a closet that was before me, and she locked the door upon me, and closed the chest : and when the eunuchs had brought in all the chests, and had gone back, she opened the door of the closet, and said, Thou hast nothing to fear ! May God refresh thine eye ! Come forth now, and go up with me, that thou mayest have the happiness of kissing the ground before the lady Zubeydeh.

I therefore went with her, and beheld twenty other female slaves, high-bosomed virgins, and among them was the lady Zubeydeh, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down : so I seated myself before her ; and she began to ask me questions respecting my condition and lineage ; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel ; after which she commanded me to remain with them ten days. Accordingly, I continued with them during this period ; but I knew nothing meanwhile of the damsel ; certain of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zubeydeh asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.

The lady Zubeydeh, therefore, sent for the Kadee and witnesses, and they wrote my contract of marriage to the damsel; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a repast comprising a basin of zirbajeh sweetened with sugar, perfumed with rose-water infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind; and, by Allah, when this repast was brought, I instantly commenced upon the zirbajeh, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark; when the maids lighted the candles, and the singing-girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace; after which, they brought her to me, and disrobed her; and as soon as I was left alone with her, I threw my arms around her neck, scarcely believing in our union: but as I did so, she perceived the smell of the zirbajeh from my hand, and immediately uttered a loud cry: whereupon the female slaves ran in to her from every quarter.

I was violently agitated, not knowing what was the matter; and the slaves who had come in said to her, What hath happened to thee, O our sister?—Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense!—What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, wherefore hast thou eaten of the zirbajeh, and nor washed thy hand? By Allah, I will not accept thee for thy want of sense, and thy disgusting conduct!—And so saying, she took from her side a whip, and beat me with it upon my back until I became insensible from the number of the stripes. She then said to the other maids, Take him to the magistrate of the city police, that he may cut off his hand with which he ate the zirbajeh without washing it afterwards. On hearing this, I exclaimed, There is no strength nor power but in God! Wilt thou cut off my hand on account of my eating a zirbajeh and neglecting to wash it? And the maids who were present entreated her, saying, to her, O our sister, be not angry with him for what he hath done this time. But she replied, By Allah, I must cut off something from his extremities! And immediately she departed, and was absent from me ten days: after which, she came again, and said to me, O thou black-faced! am I not worthy of thee? How didst thou dare to eat the zirbajeh and not wash thy hand?—And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was stanched; and I said, I will not eat of a zirbajeh as long as I live unless I wash my hands forty times with kali and forty times with cyperus and forty times with soap—and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbajeh was brought, my colour changed, and I said within myself, This was the cause of the cutting off my thumbs and great toes:—so, when ye compelled me, I said I must fulfil the oath which I have sworn.

I then said to him (continued the Sultan's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was appeased, and I was admitted into her favour; and we lived happily together for a considerable time; after which she said, The people of the Khaleefeh's palace know not that thou hast resided here with me, and no strange man excepting thee hath entered it; nor didst thou enter but through the assistance of the lady Zubeydeh. She then gave me fifty thousand pieces of gold, and said to me, Take these pieces of gold, and go forth and buy for us a spacious house. So I went forth and purchased a handsome and spacious house, and removed thither all the riches that she possessed, and all that she had treasured up, and her dresses and rarities.—This was the cause of the amputation of my thumbs and toes.—So we ate (said the Sultan's steward), and departed; and

after this, the accident with the humpback happened to me: this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified.—The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback:—and the King said, Relate thy story. So he commenced thus:—

THE STORY TOLD BY THE JEWISH PHYSICIAN.

The most wonderful of the events that happened to me in my younger days was this:—I was residing in Damascus, where I learnt and practised my art; and while I was thus occupied, one day there came to me a memlook from the house of the governor of the city: so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld, at the upper end of a saloon, a sofa of alabaster overlaid with plates of gold, upon which was reclining a sick man: he was young; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration; and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand:—whereupon he put forth to me his left hand; and I was surprised at this, and said within myself, What self-conceit; I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength; when he entered the bath, and washed himself, and came forth: and the governor conferred upon me a handsome dress of honour, and appointed me superintendent of the hospital of Damascus. But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated; at the sight of which I wondered, and grieved for him; and looking at his skin, I observed upon him marks of beating with mikra'ahs, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case; for I will relate to thee my story when we have gone out from the bath:—and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he said to me, Hast thou a desire to divert thyself in the supper-room? I answered, Yes:—and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them: they brought the fruit, and when we had eaten, I said to him, Relate to me thy story:—and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of El-Mosil. My paternal grandfather died leaving ten male children, one of whom was my father: he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blessed with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of El-Mosil. The day was Friday; and we performed the congregational prayers, and all the people went out, excepting my father and my uncles, who sat conversing together respecting the wonders of various countries, and the strange sights of different cities, until they mentioned Egypt; when one of my uncles said, The travellers assert, that there is not on the face of the earth a more agreeable country than Egypt with its Nile:—and my father added, He who hath not seen Cairo hath not seen the world: its soil is gold; its Nile is a wonder: its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the metropolis of the world? Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstacy to their attractions.

When I heard these descriptions of Egypt, my mind became wholly engaged

by reflections upon that country; and after they had departed to their homes, I passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.

I took leave of my father, and we set forth from El-Mosil, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise, containing fruits of every kind. We took lodgings in one of the Khans, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and I remained, and took up my abode in a handsome Ka'ah, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.

Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the Ka'ah, a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon, without hesitation, she entered; and I was delighted at her compliance, and closed the door upon us both. She then uncovered her face, and took off her izar, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruit and everything else that was requisite for her entertainment, and we ate and sported together: after which we drank till we were intoxicated, and fell asleep, and so we remained until the morning, when I handed her ten pieces of gold; but she swore that she would not accept them from me, and said, Expect me again, O my beloved, after three days: at the hour of sunset I will be with thee: and do thou prepare for us, with these pieces of gold, a repast similar to this which we have just enjoyed. She then gave me ten pieces of gold, and took leave of me, and departed, taking my reason with her. And after the three days had expired, she came again, decked with embroidered stuffs and ornaments and other attire more magnificent than those which she wore on the former occasion. I had prepared for her what was required previous to her arrival; so we now ate and drank and fell asleep as before; and in the morning she gave me again ten pieces of gold, promising to return to me after three more days. I therefore made ready what was requisite, and after the three days she came attired in a dress still more magnificent than the first and second, and said to me, O my master, am I beautiful?—Yea, verily, I answered.—Wilt thou give me leave, she rejoined, to bring with me a damsel more beautiful than myself, and younger than I, that she may sport with us, and we may make merry with her? For she hath requested that she may accompany me, and pass the night in frolicking with us.—And so saying, she gave me twenty pieces of gold, desiring me to prepare a more plentiful repast, on account of the lady who was to come with her; after which, she bade me adieu, and departed.

Accordingly, on the fourth day, I procured what was requisite, as usual, and soon after sunset she came, accompanied by a female wrapped in an izar, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she was like the full moon: I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued caressing the new damsel, and filling the wine-cup for her, and drinking with her: but the first lady was affected with a secret jealousy.—By Allah, she said, verily this girl is beautiful! Is she not more charming than I?—Yea, indeed, I answered.—Soon after this, I fell asleep, and when I awoke in the morning, I found my hand defiled with blood, and,

opening my eyes, perceived that the sun had risen; so I attempted to rouse the damsel, my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the Ka'ah, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and taking the remainder of my money, went forth, and repaired to the owner of the Ka'ah, and paid him a year's rent, saying to him, I am about to journey to my uncles in Egypt.

So I departed to Egypt, where I met with my uncles, and they were rejoiced to see me. I found that they had concluded the sale of their merchandise, and they said to me, What is the cause of thy coming? I answered, I had a longing desire to be with you, and feared that my money would not suffice me.—For a year I remained with them, enjoying the pleasures of Egypt and its Nile; and I dipped my hand into the residue of my money, and expended it prodigally in eating and drinking until the time approached of my uncles' departure, when I fled from them: so they said, Probably he hath gone before us and returned to Damascus:—and they departed. I then came forth from my concealment, and remained in Cairo three years, squandering away my money until scarcely any of it remained: but meanwhile I sent every year the rent of the Ka'ah at Damascus to its owner: and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the Ka'ah. The owner was rejoiced to see me, and I entered it, and cleansed it of the blood of the murdered damsel, and removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left; and I went one day to the market, where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker; and he rose to me, and seated me by his side: then having waited until the market was replenished, he took it, and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold; but he came to me and said, This necklace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes: we had made it for a woman, merely to laugh at her, and my wife has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the Walee, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants. And before I knew what had happened, the officers had surrounded me, and they took me to the Walee, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth—and instantly his people stripped me of my outer clothing, and beat me with mikra'ahs all over my body, until, through the torture that I suffered from the blows, I said, I stole it;—reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her: and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil, and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the Ka'ah; but its owner said to me, Since this hath happened to thee, leave the Ka'ah, and look for another abode; for thou art accused of an unlawful act.—O my master, I replied, give me two or three days' delay that I may seek for a lodging:—and he assented to this, and departed and left me. So I remained alone, and sat weeping, and saying, How can I return to my family with my hand cut off? He who cut it off knoweth not that I am innocent: perhaps, then, God will bring about some event for my relief.

I sat weeping violently; and when the owner of the Ka'ah had departed from me, excessive grief overcame me, and I was sick for two days; and on the third day, suddenly the owner of the Ka'ah came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them, and said, What is the news?—whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain around my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Wezeer and its Ruler: it hath been lost from the governor's house for a period of three years, and with it was his daughter. When I heard these words from them, my limbs trembled, and I said within myself, They will kill me! My death is inevitable! By Allah, I must relate my story to the governor; and if he please he will kill me, or if he please he will pardon me—And when we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it? Verily ye have cut off his hand wrongfully.—He then ordered that the chief of the market should be imprisoned, and said to him, Give to this person the compensatory fine for his hand, or I will hang thee and seize all thy property. And he called out to his attendants, who took him and dragged him away.

I was now left with the governor alone, after they had, by his permission, loosed the chain from my neck, and untied the cords which bound my arms; and the governor, looking towards me, said to me, O my son, tell me thy story, and speak truth. How did this necklace come into thy possession?—So I replied, O my lord, I will tell thee the truth:—and I related to him all that had happened to me with the first damsel, and how she had brought to me the second, and murdered her from jealousy; on hearing which, he shook his head, and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter: I kept her closely; and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cairo; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city: so she visited thee four times; and on the fourth occasion, she brought to thee her younger sister. They were sisters by the same mother, and much attached to each other; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her; after which the elder returned alone; and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her:—but she afterwards informed her mother, secretly, of the murder which she had committed; and her mother privately related the affair to me; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true; for I knew the affair before thou toldest it me. See then, O my son, what hath happened: and now I request of thee that thou wilt not oppose me in that which I am about to say; and it is this:—I desire to marry thee to my youngest daughter; for she is not of the same mother as they were: she is a virgin, and I will receive from thee no dowry, but will assign to you both an allowance; and thou shalt be to me as an own son.—I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness?—The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history; and after I had remained with him three days, he gave me a large sum of money; and I left him, to set forth on a journey; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happened to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said:—

THE STORY TOLD BY THE TAILOR.

Know, O King of the age, that what hath happened to me is more wonderful than the events which hath happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen drapers and carpenters and others; and when the sun had risen, the repast was brought for us to eat; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Baghdad. He was attired in clothes of the handsomest description, and was a most comely person, excepting that he was lame; and as soon as he entered and saluted us, we rose to him; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us. We and the master of the house, however, prevented him, and urged him to seat himself; and the host conjured him, saying, What is the reason of thy entering, and then immediately departing?—By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Baghdad, is troubled by the presence of this barber? We then looked towards him, and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Baghdad, my city; and he was the cause of my lameness, and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Baghdad and took up my abode in this city, and I will not pass the next night without departing from it.—Upon this, we said to him, We conjure thee, by Allah, to relate to us thy adventure with him:—and the countenance of the barber turned pale when he heard us make this request. The young man then said,—

Know, O good people, that my father was one of the chief merchants of Baghdad; and God, whose name be exalted, blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me wealth and servants and other dependants; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats. Now God, whose perfection be extolled, made me to be a hater of women; and so I continued, until, one day, I was walking through the streets of Baghdad, when a party of them stopped my way: I therefore fled from them, and, entering a bye-street which was not a thoroughfare, I reclined upon a mastabah at its further extremity. Here I had been seated but a short time when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I had never in my life beheld. She had some flowers, which she was watering, beneath the window; and she looked to the right and left, and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place until sunset, in a state of distraction from the violence of my passion, when lo, the Kadee of the city came riding along, with slaves before him and servants behind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me, and seated themselves around me, not knowing what was the matter with me; and I acquainted them not with my case, nor returned any answers to their questions; and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said,

O my son, this is the daughter of the Kadee of Baghdad, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her: thou canst obtain an interview with her only through me: so brace up thy nerves. When I heard, therefore, what she said, I took courage, and fortified my heart; and my family rejoiced that day. I rose up firm in limb, and hoping for complete restoration; and the old woman departed; but she returned with her countenance changed, and said, O my son, ask not what she did when I told her of thy case; for she said, If thou abstain not, O ill-omened old woman, from this discourse, I will treat thee as thou deservest:—but I must go to her a second time.

On hearing this, my disorder increased: after some days, however, the old woman came again, and said, O my son, I desire of thee a reward for good tidings. My soul returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart?—and when she had thus said, I wept, and answered, O my daughter and mistress, I came to thee yesterday from visiting a youth who loveth thee, and he is at the point of death on thy account:—and, her heart being moved with compassion, she asked, Who is this youth of whom thou speakest? I answered, He is my son, and the child that is dear to my soul: he saw thee at the window some days ago, while thou wast watering thy flowers; and when he beheld thy face, he became distracted with love for thee: I informed him of the conversation that I had with thee the first time; upon which his disorder increased, and he took to his pillow: he is now dying, and there is no doubt of his fate.—And upon this, her countenance became pale, and she said, Is this all on my account?—Yea, by Allah, I answered; and what dost thou order me to do?—Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congregational prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman, the anguish which I had suffered ceased; my heart was set at rest, and I gave her the suit of clothes which I was then wearing, and she departed, saying to me, Cheer up thy heart. I replied, I have no longer any pain. The people of my house and my friends communicated, one to another, the good news of my restoration to health, and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself, and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming.—It is a judicious piece of advice, replied I; but I will shave my head first, and then go to the bath.

So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheykh, who, on entering, saluted me; and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, may God accept thy prayer! He then said, Be cheerful, O my master; for health hath returned to thee. Dost thou desire to be shaved or to be bled?—for it hath been handed down, on the authority of Ibn 'Abbas, that the Prophet said, Whoso shorteneth his hair on Friday, God will avert from him seventy diseases;—and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent diseases.—Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak. And he arose, and, stretching forth his hand,

took out a handkerchief, and opened it; and lo, there was in it an astrolabe, consisting of seven plates; and he took it, and went into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day, —which is Friday, and which is the tenth of Safar, of the year 263 of the Flight of the Prophet,—upon whom be the most excellent of blessings and peace!—and the ascendant star of which, according to the required rules of the science of computation, is the planet Mars,—seven degrees and six minutes; and it happeneth that Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation: and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he!—but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

By Allah, I exclaimed, thou hast wearied me, and dissipated my mind, and augured against me, when I required thee only to shave my head: arise, then, and shave it; and prolong not thy discourse to me. But he replied, By Allah, if thou knewest the truth of the case, thou wouldst demand of me a further explication; and I counsel thee to do this day as I direct thee, according to the calculations deduced from the stars: it is thy duty to praise God, and not to oppose me; for I am one who giveth thee good advice, and who regardeth thee with compassion: I would that I were in thy service for a whole year, that thou mightest do me justice; and I desire not any pay from thee for so doing.—When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me.—O my master, he replied, I am he whom the people call Es-Samit, on account of the paucity of my speech, by which I am distinguished above my brothers: for my eldest brother is named El-Bakbook; and the second, El-Heddar; and the third, Bakbak; and the fourth is named El-Kooz el-Aswanee; and the fifth, El-'Ashshar; and the sixth is named Shakalik; and the seventh brother is named Es-Samit; and he is myself.

Now when this barber thus overwhelmed me with his talk, I felt as if my gall-bladder had burst, and said to the boy, Give him a quarter of a piece of gold, and let him depart from me for the sake of Allah: for I have no need to shave my head. But the barber on hearing what I said to the boy, exclaimed, What is this that thou hast said, O my lord? By Allah, I will accept from thee no pay unless I serve thee; and serve thee I must; for to do so is incumbent on me, and to perform what thou requirest; and I care not if I receive from thee no money. If thou knowest not my worth, I know thine; and thy father—may Allah have mercy upon him!—treated us with beneficence; for he was a man of generosity. By Allah, thy father sent for me one day, like this blessed day, and when I went to him, he had a number of his friends with him, and he said to me, Take some blood from me. So I took the astrolabe, and observed the altitude for him, and found the ascendant of the hour to be of evil omen, and that the letting of blood would be attended with trouble: I therefore acquainted him with this, and he conformed to my wish, and waited until the arrival of the approved hour, when I took the blood from him. He did not oppose me; but, on the contrary, thanked me; and in like manner all the company present thanked me; and thy father gave me a hundred pieces of gold for services similar to the letting of blood.—May God, said I, shew no mercy to my father for knowing such a man as thou!—and the barber laughed, and exclaimed, There is no deity but God! Mohammad is God's Apostle! Extolled be the perfection of Him who changeth others, but is not changed! I did not imagine thee to be otherwise than a man of sense; but thou hast talked nonsense in consequence of thy illness. God hath mentioned, in his Excellent Book, those who restrain their anger, and who forgive men:—but thou art excused in every case. I am unacquainted, however, with the cause of thy haste; and thou knowest that thy father used to do nothing without consulting me; and it hath been said, that the person to whom one applies for advice should be trusted: now thou wilt find no one better acquainted with the affairs of the world than myself, and I am standing on my feet to serve thee. I

am not displeased with thee, and how then art thou displeased with me? But I will have patience with thee on account of the favours which I have received from thy father.—By Allah, said I, thou hast wearied me with thy discourse, and overcome me with thy speech! I desire that thou shave my head and depart from me.

I gave vent to my rage; and would have arisen, even if he had wetted my head, when he said, I knew that displeasure with me had overcome thee; but I will not be angry with thee, for thy sense is weak, and thou art a youth: a short time ago I used to carry thee on my shoulder, and take thee to the school.—Upon this, I said to him, O my brother, I conjure thee by the requisitions of Allah, depart from me that I may perform my business, and go thou thy way. Then I rent my clothes; and when he saw me do this, he took the razor, and sharpened it, and continued to do so until my soul almost parted from my body; then advancing to my head, he shaved a small portion of it; after which he raised his hand, and said, O my lord, haste is from the Devil; I do not imagine that thou knowest my condition in society; for my hand lighteth upon the heads of kings and emeers and wezeers and sages and learned men.—Leave, said I, that which doth not concern thee! Thou hast contracted my heart, and troubled my mind.—I fancy that thou art in haste, he rejoined. I replied, Yes! Yes! Yes!—Proceed slowly, said he; for verily haste is from the Devil, and it giveth occasion to repentance and disappointment; and he upon whom be blessing and peace hath said, The best of affairs is that which is commenced with deliberation:—and by Allah, I am in doubt as to thine affair: I wish, therefore, that thou wouldst make known to me what thou art hasting to do; and may it be good; for I fear it is otherwise.

There now remained, to the appointed time, three hours; and he threw the razor from his hand in anger, and taking the astrolabe, went again to observe the sun; then after he had waited a long time, he returned, saying, There remain to the hour of prayer, three hours, neither more nor less.—For the sake of Allah, said I, be silent; for thou hast crumbled my liver!—and thereupon, he took the razor, and sharpened it as he had done the first time, and shaved another portion of my head. Then stopping again, he said, I am in anxiety on account of thy hurry: if thou wouldst acquaint me with the cause of it, it would be better for thee; for thou knowest that thy father used to do nothing without consulting me.

I perceived now that I could not avoid his importunity, and said within myself, the time of prayer is almost come, and I desire to go before the people come out from the service: if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence; for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he exclaimed, The day is a blessed day for me! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them any thing to eat; and now I have remembered it. Alas for the disgrace that I shall experience for them!—So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertaiment; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head.—May God recompense thee with every blessing! he replied: describe to me what thou hast for my guests, that I may know it.—I have, said I, five dishes of meat, and ten fowls fricandoed, and a roasted lamb.—Cause them to be brought before me, he said, that I might see them. So I had them brought to him, and he exclaimed, Divinely art thou gifted! How generous is thy soul! But the incense and perfumes are wanting.—I brought him, therefore, a box containing nedd and aloes-wood and ambergris and musk, worth fifty pieces of gold.—The time had now become contracted, like my own heart; so I said to him, Receive this, and shave the whole of my head, by the existence of Mohammad, God favour and preserve him! But he replied, By Allah, I will not take it until I see all that it contains. I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating

himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.

He then advanced, and took the razor, and shaved another small portion of my head; after which he said, by Allah, O my son, I know not whether I should thank thee or thank thy father; for my entertainment to-day is entirely derived from thy bounty and kindness, and I have no one among my visitors deserving of it; for my guests are Zeytoon the bath-keeper, and Saleea the wheat-seller, and 'Owkal the bean-seller, and 'Akresheh the grocer, and Homeyd the dustman, and 'Akarish the milk-seller, and each of these hath a peculiar dance which he performeth, and peculiar verses which he reciteth; and the best of their qualities is, that they are like thy servant the memlook who is before thee; and I, thy slave, know neither loquacity nor impertinence. As to the bath-keeper, he saith, If I go not to the feast, it cometh to my house!—and as to the dustman, he is witty, and full of frolic; often doth he dance, and say, News, with my wife, is not kept in a chest!—and each of my friends hath jests that another hath not: but the description is not like the actual observation. If thou choose, therefore, to come to us, it will be more pleasant both to thee and to us: relinquish, then, thy visit to thy friends of whom thou hast told us that thou desirest to go to them; for the traces of disease are yet upon thee, and probably thou art going to a people of many words, who will talk of that which concerneth them not; or probably there will be among them one impertinent person; and thy soul is already disquieted by disease.—I replied, If it be the will of God, that shall be on some other day:—but he said, It will be more proper that thou first join my party of friends, that thou mayest enjoy the conviviality, and delight thyself with their salt.

Upon this I laughed from a heart laden with anger, and said to him, Do what I require, that I may go in the care of God whose name be exalted, and do thou go to thy friends, for they are waiting thine arrival. He replied, I desire nothing but to introduce thee into the society of these people; for verily they are of the sons of that class among which is no impertinent person; and if thou didst but behold them once, thou wouldst leave all thine own companions.—May God, said I, give thee abundant joy with them, and I must bring them together here some day.—If that be thy wish, he rejoined, and thou wilt first attend the entertainment of thy friends this day, wait until I take this present with which thou hast honoured me, and place it before my friends, that they may eat and drink without waiting for me, and then I will return to thee, and go with thee to thy companions; for there is no false delicacy between me and my companions that should prevent my leaving them: so I will return to thee quickly, and repair with thee whithersoever thou goest.—Upon this, I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart to them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival.—But he said, I will not leave thee to go alone.—The place to which I am going, said I, none can enter except myself.—I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Baghdad no one can do any thing of this kind, especially on such a day as this: seeing that the Walee of Baghdad is a terrible, sharp sword.—Wo to thee, O wicked old man! I exclaimed, What are these words with which thou addressest me?—And upon this, he kept a long silence.

The time of prayer had now arrived, and the time of the Khutbeh was near, when he had finished shaving my head: so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me:—and I continued my endeavours to deceive him, that he might go away; but he said to me, Verily thou art deceiving me, and wilt go alone, and precipitate thyself into a calamity from which there will be no escape for thee: by Allah! by Allah! then, quit not this spot until I return to thee and accompany thee, that I may know what will be the result of thine affair.—I

replied, Well: prolong not thine absence from me. And he took the food and drink and other things which I had given him, but intrusted them to a porter to convey them to his abode, and concealed himself in one of the bye-streets. I then immediately arose. The mueddins on the menarehs had chanted the Selam of Friday; and I put on my clothes, and went forth alone, and, arriving at the bye-street, stopped at the door of the house where I had seen the damsel: and lo, the barber was behind me and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon, and closed the door; and I said within myself, How did this devil discover me?

Now it happened, just at this time, for the fulfilment of God's purpose to rend the veil of protection before me, that a female slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also, and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of the Kadee! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master!—The barber all the while being before them, with his clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!—Thus they advanced to the house in which I was confined; and when the Kadee heard of this occurrence, the event troubled him, and he arose, and opened the door, and seeing a great crowd, he was confounded, and said, O people, what is the news? The servants replied, Thou hast killed our master.—O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you?—Thou hast just now beaten him with mikra'ahs, said the barber; and I heard his cries.—What hath he done that I should kill him? repeated the Kadee. And whence, he added, came he; and whither would he go?—Be not an old man of malevolence, exclaimed the barber; for I know the story, and the reason of his entering thy house, and the truth of the whole affair: thy daughter is in love with him, and he is in love with her; and thou hast discovered that he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee excepting the Khaleefeh; or thou shalt bring forth to us our master that his family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.

Upon this, the Kadee was withheld from speaking, and became utterly abashed before the people: but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house; and when I saw him do so, I sought for a way to escape; but I found no place of refuge excepting a large chest which I observed in the same apartment in which I then was: I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed myself, came thither: then turning his eyes to the right and left, and seeing nothing but the chest, he raised it upon his head; whereupon my reason forsook me. He quickly descended with it; and I, being now certain that he would not quit me, opened the chest, and threw myself upon the ground. My leg was broken by the fall; and when I came to the door of the house, I found a multitude of people: I had never seen such a crowd as was there collected on that day; so I began to scatter gold among them, to divert them; and while they were busied in picking it up, I ran through the bye-streets of Baghdad, followed by this barber; and wherever I entered, he entered after me, crying, They would have plunged me into affliction on account of my master! Praise be to God who aided me against them, and delivered my master from their

hands! Thou continuedst, O my master, to be excited by haste for the accomplishment of thine evil design until thou broughtest upon thyself this event; and if God had not blessed thee with me, thou hadst not escaped from this calamity into which thou hast fallen; and they might have involved thee in a calamity from which thou wouldst never have escaped. Beg, therefore, of God, that I may live for thy sake, to liberate thee in future. By Allah, thou hast almost destroyed me by thine evil design, desiring to go alone: but we will not be angry with thee for thine ignorance, for thou art endowed with little sense, and of a hasty disposition.—Art thou not satisfied, replied I, with that which thou hast done, but wilt thou run after me through the market-streets? And I desired for death to liberate me from him; but found it not; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner; and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document, dividing my property among my family, and appointing a guardian over them, and ordered him to sell the house and all the immovable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this rascal. I then arrived in your country, where I took up my abode, and have remained a considerable time; and when ye invited me, and I came unto you, I saw this vile rascal among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the breaking of my leg?

The young man still persevered in his refusal to remain with us; and when we had heard his story, we said to the barber, Is this true which this young man hath said of thee?—By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished: myself only was the cause of his escape; and it was through the goodness of God, by my means, that he was afflicted by the breaking of his leg instead of being punished by the loss of his life. Were I a person of many words, I had not done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impertinent than my brothers; and it was this:—

THE BARBER'S STORY OF HIMSELF.

I was living in Baghdad, in the reign of the Prince of the Faithful El-Muntasir bi-llah, who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which, he ordered the chief magistrate of Baghdad to bring them to him in a boat. I saw them, and I said within myself, these persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in this boat eating and drinking; and none shall be their companion but myself:—so I embarked, and mixed myself among them; and when they had landed on the opposite bank, the guards of the Walee came with chains, and put them upon their necks, and put a chain upon my neck also.—Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak.—They took us, therefore, all together, in chains, and placed us before El-Muntasir bi-llah, the Prince of the Faithful; whereupon he gave orders to strike off the heads of the ten; and the executioner struck off the heads of the ten, and I remained. The Khaleefeh then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten.—I do not think, rejoined the Khaleefeh, that thou hast beheaded more than nine; and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten.—Count them, said the Khaleefeh. And they counted them; and lo, they were ten. The

Khaleefeh then looked towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood?—And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that I am the sheykh Es-Samit (the Silent), I possess, of silence, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not: my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Khaleefeh heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six.—And are thy six brothers, said he, like thyself, distinguished by silence and knowledge, and paucity of speech? I answered, they lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them experienced a defect: the first was lame; the second, deprived of many of his teeth; the third, blind; the fourth, one-eyed; the fifth, cropped of his ears; and the sixth had both his lips cut off: and think not, O Prince of the Faithful, that I am a man of many words: nay, I must prove to thee that I am of a more generous character than they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee.

THE BARBER'S STORY OF HIS FIRST BROTHER.

Know, O Prince of the Faithful, that the first (who was named El-Bakbook) was the lame one. He practised the art of a tailor in Baghdad, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love. He passed that day gazing at her, and neglecting his occupation, until the evening; and on the following morning he opened his shop, and sat down to sew; but every time that he sewed a stitch, he looked towards the window; and in this state he continued, sewing nothing sufficient to earn a piece of silver.

On the third day he seated himself again in his place, looking towards the woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl, coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey: and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the slave-girl came to him again, and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night?—for she tasted not sleep, from her passion for thee.—She then placed before him a piece of yellow satin, and said to him, My

mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him whatsoever thou wilt.—He then busied himself with the cutting out, and used all diligence in sewing the two pairs of trousers; and presently the woman looked out at him from the window, and saluted him by a sign, now casting down her eyes, and now smiling in his face, so that he imagined he should soon obtain possession of her. After this, she disappeared from before him, and the slave-girl came to him; so he delivered to her the two pairs of trousers, and she took them and departed: and when the night came, he threw himself upon his bed, and remained turning himself over in restlessness until the morning.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey:—and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this?—but my brother answered not; and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin. For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves by laughing at him: so, when he had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the night when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller, accordingly, went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity of wheat, and the owners of the flour are demanding it: I will therefore yoke him in the mill, that he may finish the grinding of the flour:—and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired. After this the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer her, by reason of the severity of the flogging. He then returned to his house; and lo, the sheykh who had performed the marriage contract came and saluted him, saying, May Allah prolong thy life! May thy marriage be blessed!—May God not preserve the liar! returned my brother: thou thousand-fold villain! By Allah, I went only to turn the mill in the place of the bull until the morning.—Tell me thy story, said the sheykh:—and my brother told him what had happened to him: upon which the sheykh said, Thy star agreeth not with hers: but if thou desire that I should change for thee the mode of the contract, I will change it for another better than it, that thy star may agree with hers.—See then, replied my brother, if thou hast any other contrivance to employ.

My brother then left him, and repaired again to his shop, hoping that somebody might give him some work, with the profit of which he might obtain his food; and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer: so she swore to him that all that

had happened in the mill was not with her consent; and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work; after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next night in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her.—Now the husband of the young woman had said to her, How shall we contrive when he cometh to thee that I may take him and drag him before the Walee? She replied, Let me then play him a trick, and involve him in a disgrace for which he shall be paraded throughout this city as an example to others:—and my brother knew nothing of the craftiness of women. Accordingly, at the approach of evening, the slave-girl came to him, and, taking him by the hand, returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee.—Hasten then, said he, to give me a kiss, first of all. And his words were not finished when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but, without listening to him, he took him to the house of the Walee, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the hareems of others!—and he fell from the camel, and his leg broke: so he became lame. The Walee then banished him from the city; and he went forth, not knowing whither to turn his steps; but I, though enraged, overtook him, and brought him back; and I have taken upon myself to provide him with meat and drink unto the present day.

The Khaleefeh laughed at my story, and exclaimed, Thou hast spoken well:—but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words.—Tell me, said the Khaleefeh, what happened to all thy brothers, and grace my ears with these nice particulars: I beg thee to employ exuberance of diction in thy relation of these pleasant tales.

THE BARBER'S STORY OF HIS SECOND BROTHER.

So I said, Know, O Prince of the Faithful, that my second brother, whose name was El-Heddar, was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing which, if it please thee, thou shalt do for me. My brother, therefore, stopped; and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me:—and she proceeded thus:—What sayest thou of a handsome house, with running water, and fruit and wine, and a beautiful face to behold, and a smooth cheek to kiss, and an elegant form to embrace; and to enjoy all these pleasures without interruption? Now, if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity.—When my brother had heard her words, he said to her, O my mistress, how is it that thou hast sought me out in preference to all the rest of the creation for this affair; and what is there in me that hath pleased thee? She replied, Did I not say to thee that thou must not be a person of many words? Be silent then, and come with me.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace, in which he beheld four damsels, than whom none more lovely had ever been seen, singing with voices that would charm a heart as insensible as stone. One of these damseis drank a cup of wine; and my brother said to her, May it be attended with health and vigour! and

advanced to wait upon her; but she prevented his doing so, giving him to drink a cup of wine; and as soon as he had drunk it, she slapped him on his neck. When he found that she treated him thus, he went out from the chamber in anger, and with many words; but the old woman, following him, made a sign to him with her eye that he should return: so he returned, and seated himself, without speaking; and upon this, the damsel slapped him upon the back of his neck until he became senseless; after which, recovering, he withdrew. The old woman, however, overtook him, and said to him, Wait a little, and thou shalt attain thy wish.—How many times, said he, shall I wait a little before I attain it? The old woman answered, When she hath become exhilarated with wine thou shalt obtain her favour. He therefore returned to his place, and resumed his seat. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, thou wilt attain thy wish.—O my mistress, he replied, I am thy slave, and under thy authority.—Know then, said she, that I am devotedly fond of frolic, and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing; and they sang so that their hearers were in an ecstasy; after which the chief lady said to one of the other damsels, Take thy master, and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave thy beard.—How, said he, shall I do that which will disgrace me among the public? The old woman answered, She desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt attain thy desire.—So my brother patiently submitted to the damsel's directions: his beard was shaven, and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! She then conjured him by her life to arise and dance; and he did so; and there was not a single cushion in the chamber that she did not throw at him. In like manner also the other damsels threw at him various things, such as oranges, and limes, and citrons, until he fell down senseless from the pelting, while they slapped him incessantly upon the back of his neck, and cast things in his face. But at length the old woman said to him, Now thou hast attained thy wish. Know that there remaineth to thee no more beating, nor doth there remain for thee to do more than one thing, namely, this: it is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes: thou, being prepared in the like manner, must run after her, and she will run before thee as though she were flying from thee; but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so: the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leather-sellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eye-brows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. Then they placed him upon an ass, and conducted him to the Walee, who exclaimed, What is this? They answered, This descended upon us from the house of the Wezeer, in this condition. And the Walee inflicted upon him a hundred lashes, and

banished him from the city: but I went out after him, and brought him back privately into the city, and allotted him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.

THE BARBER'S STORY OF HIS THIRD BROTHER.

As to my third brother (the blind man, Bakbak), who was also surnamed Kuffeh, fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door?—but my brother answered not; and then heard him call with a loud voice, Who is this? Still, however, he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!—Art thou blind? said the man; and my brother answered, Yes.—Then give me thy hand, rejoined the master of the house;—so my brother stretched forth to him his hand, and the man took him into the house, and led him up from stair-case to stair-case until he had ascended to the highest platform of the roof: my brother thinking that he was going to give him some food or money: and when he had arrived at this highest terrace of his house, the owner said, What dost thou desire, O blind man?—I desire something, he answered again, for the sake of God, whose name be exalted!—May God, replied the man, open to thee some other way!—What is this! exclaimed my brother: couldst thou not tell me so when I was below?—Thou vilest of the vile! retorted the other: why didst thou not ask of me something for the sake of God when thou heardest my voice the first time, when thou wast knocking at the door?—What then, said my brother, dost thou mean to do to me?—The man of the house answered, I have nothing to give thee.—Then take me down the stairs, said my brother. The man replied, The way is before thee. So my brother made his way to the stairs, and continued descending until there remained, between him and the door, twenty steps, when his foot slipped and he fell, and, rolling down, broke his head.

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him; and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself.—Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room, lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the chamber, and, finding no one, returned and seated themselves by my brother, and brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver. Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which, they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger!—and they fell upon him with blows until they were tired, when they shouted out, O Muslims! a thief hath come in upon us, and desireth to take our property!—and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigning to be blind like themselves, so that no one who saw him doubted him to be so; and shouted, O Muslims! I demand protection

of Allah and the Sultan! I demand protection of Allah and the Walee! I demand protection of Allah and the Emeer! for I have important information to give to the Emeer!—and before they could collect their thoughts, the officers of the Walee surrounded them and took them all, including my brother, and conducted them before their master. The Walee said, What is your story?—and the stranger replied, Hear my words, O Walee; the truth of our case will not become known to thee but by means of beating; and if thou wilt, begin by beating me before my companions. The Walee therefore said, Throw down this man, and flog him with whips:—and accordingly they threw him down and flogged him; and when the stripes tortured him, he opened one of his eyes; and after they had continued the flogging a little longer, he opened his other eye; upon which the Walee exclaimed, What meaneth this conduct, O thou villain?—Grant me indemnity, replied the man, and I will acquaint thee:—and the Walee having granted his request, he said, We four pretend that we are blind, and, intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by this means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred, and they arose against me and beat me, and took my property. I beg protection, therefore of Allah and of thee; and thou art more deserving of my share than they. If thou desire to know the truth of that which I have said, flog each of them more than thou hast flogged me, and he will open his eyes.

So the Walee immediately gave orders to flog them; and the first of them who suffered was my brother. They continued beating him until he almost died; when the Walee said to them, O ye scoundrels! do ye deny the gracious gift of God, feigning yourselves to be blind? My brother exclaimed, Allah! Allah! Allah! there is none among us who seeth!—Then they threw him down again, and ceased not to beat him until he became insensible, when the Walee said, Leave him until he shall have recovered, and then give him a third flogging:—and in the meantime, he gave orders to flog his companions, to give each of them more than three hundred stripes; while the seeing man said to them, Open your eyes, or they will flog you again after this time. Then addressing himself to the Walee, he said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators. And the Walee sent with him a man, who brought him the money; and he took it, and gave to the informer, out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went forth, O Prince of the Faithful, and having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Khaleefeh laughed at my story, and said, Give him a present, and let him go:—but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words:—whereupon the Khaleefeh said, Crack our ears, then, with thy ridiculous stories; and continue to us thy disclosure of vices and misdeeds. So I proceeded thus:—

THE BARBER'S STORY OF HIS FOURTH BROTHER.

My fourth brother, O Prince of the Faithful, was the one-eyed (named El-Kooz el-Aswanee): he was a butcher in Baghdad, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat, so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop, one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone

away, my brother looked at the money which he had paid him, and, seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat, and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him:—and very soon after, the old man approached with his money; upon which my brother arose, and, laying hold upon him, began to cry out, O Muslims, come to my aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee—that thou abstain from disgracing me, or that I disgrace thee before the public?—For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton.—Thou liest, thou accursed! exclaimed my brother.—None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee:—and immediately the old man exclaimed, O ye people here assembled! verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop! So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel!—and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his eye, and knocked it out. The people then carried the carcass, and took with them my brother, to the chief magistrate of the police; and the old man said to him, O Emeer, this man slaughtereth human beings, and selleth their flesh for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and, refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death. He then banished him from the city.

My brother, therefore, went forth in a state of distraction, not knowing what course to pursue; but he journeyed onwards until he arrived at a great city, where he thought fit to settle as a shoemaker: so he opened a shop, and sat there working for his subsistence. And one day he went forth on some business, and, hearing the neighing of horses, he inquired respecting the cause, and was told that the King was going forth to hunt; whereupon he went to amuse himself with the sight of the procession: but the King happening to look on one side, his eye met that of my brother, and immediately he hung down his head, and exclaimed, I seek refuge with God from the evil of this day! He then turned aside the bridle of his horse, and rode back, and all his troops returned with him; after which, he ordered his pages to run after my brother, and to beat him; and they did so; giving him so severe a beating that he almost died; and he knew not the cause. He returned to his abode in a miserable plight, and afterwards went and related his misfortune to one of the King's attendants, who laughed at the recital until he fell backwards, and said to him, O my brother, the King cannot endure the sight of a one-eyed person, and especially when the defect is that of the left eye; for in this case, he faileth not to put the person to death.

When my brother heard these words, he determined to fly from that city; and forthwith departed from it, and repaired to another city, where there was no King. Here he remained a long time; and after this, as he was meditating upon his adventure in the former city, he went out one day to amuse himself, and heard again the neighing of horses behind him; upon which

he exclaimed, The decree of God hath come to pass!—and ran away, seeking for a place in which to conceal himself; but he found none, until, continuing his search, he saw a door set up as a barricade: so he pushed this, and it fell down; and, entering the doorway, he beheld a long passage, into which he advanced. Suddenly, however, two men laid hold upon him, and exclaimed, Praise be to God who hath enabled us to take thee, O thou enemy of God! For these three nights thou hast suffered us to enjoy neither quiet nor sleep, and we have found no repose: nay, thou hast given us a foretaste of death!—O men, said my brother, what hath happened unto you? They answered, Thou keepest a watch upon us, and desirest to disgrace us, and to disgrace the master of the house! Is it not enough for thee that thou hast reduced him to poverty, thou and thy companions? Produce thou the knife wherewith thou threatenest us every night.—And so saying, they searched him, and found upon his waist the knife with which he cut the shoe-leather.—O men, he exclaimed, fear God in your treatment of me, and know that my story is wonderful. They said, What then is thy story? So he related it to them, in the hope that they would liberate him: but they believed not what he said; and, instead of shewing him any regard, they beat him, and tore his clothes; whereupon, his body becoming exposed to their view, they discovered upon his sides the marks of beating with mikra'ahs, and exclaimed, O wretch! these scars bear testimony to thy guilt. They then conducted him before the Walee, while he said within himself, I am undone for my transgressions, and none can deliver me but God, whose name be exalted! And when he was brought before the Walee, the magistrate said to him, O thou scoundrel! nothing but a heinous crime hath occasioned thy having been beaten with mikra'ahs:—and he caused a hundred lashes to be inflicted upon him; after which they mounted him upon a camel, and proclaimed before him, This is the recompense of him who breaketh into men's houses!—But I had already heard of his misfortunes, and gone forth, and found him; and I accompanied him about the city while they were making this proclamation, until they left him; when I took him, and brought him back secretly into Baghdad, and apportioned him a daily allowance of food and drink.

THE BARBER'S STORY OF HIS FIFTH BROTHER.

My fifth brother (El-'Ashshar, also called En-Neshshar) was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day: and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit: so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a wall. And as he sat, he meditated, and said within himself, Verily my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and memlooks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer, but I will have her brought to my house that I may hear her songs.—All this he calculated with the tray of glass lying before him.—Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Wezeers; and I will demand as my wife the daughter of the chief Wezeer; for I have heard that she is endowed with perfect beauty and surprising loveliness; and I will give as her dowry a thousand pieces of gold. If her father consent, my wish is attained; and if he consent not, I will take her by force, in spite of

him: and when I have come back to my house, I will buy ten young eunuchs, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels; after which I will ride every day upon a horse, with slaves behind me and before me, and go about through the streets and markets to amuse myself, while the people will salute me and pray for me. Then I will pay a visit to the Wezeer, who is the father of the maiden, with memlooks behind me and before me, and on my right hand and on my left; and when he seeth me, he will rise to me, in humility, and seat me in his own place; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Wezeer; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and when any person cometh to me from the house of the Weezer, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it. Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me, like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stands the timid and the abject; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom; so that the maids will say, O our master and our lord, may we be thy sacrifice! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture has become painful to her.—Upon this, I will raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony of displaying her is finished; whereupon they will conduct her to the sleeping-chamber; and I will rise from my place, and go to another apartment, and put on my night-dress, and go to the chamber in which she is sitting, where I will seat myself upon the deewan; but I will not look towards her. The tire-woman will urge me to approach her; but I will not hear their words, and will order some of the attendants to bring a purse containing five hundred pieces of gold for them, and command them to retire from the chamber. And when they have gone, I will seat myself by the side of the bride; but with averted countenance, that she may say, Verily this is a man of a haughty spirit. Then her mother will come to me, and will kiss my hands, and say to me, O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee. But I will return her no answer. And she will kiss my feet, again and again, and will say, O my master, my daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break: incline to her, therefore, and speak to her, and calm her mind. And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may taste the savour of humiliation, and know that I am the Sultan of the age. Then her mother will say to me, O my master, this is thy handmaid: have compassion upon her, and be gracious to her:—and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by the requisitions of God, that thou reject not the cup from thy slave; for verily I am thy slave. But I will make her no reply; and she will urge me to take it, and will say, It must be drunk:—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus.—So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief.

The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission,

a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray of glass, by the sale of which to obtain his subsistence, and it is broken, and he is afflicted as thou seest:—and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door: he arose, therefore, and opened it; and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey;—and, retiring within, gave her permission to enter; his mind still wandering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rek'ahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces of gold; but when she saw this, she exclaimed, Extolled be God's perfection! Verily I wonder at the person who fell in love with thee in thy beggarly condition! Take back thy money from me, and if thou want it not, return it to her who gave it thee when thy glass broke.—O my mother, said he, how can I contrive to obtain access to her? She answered, O my son, she hath an affection for thee; but she is the wife of an affluent man: take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words; so shalt thou obtain of her favours and her wealth whatever thou shalt desire. My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him; and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked; whereupon a Greek damsel came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it; and, seating himself there, he put down the gold before him, and placed his turban on his knees; and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most magnificent apparel. My brother stood up at her approach; and when she beheld him, she laughed in his face, and rejoiced at his visit: then going to the door, she locked it; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with various kinds of silk, where my brother sat down, and she seated herself by his side, and toyed with him for a considerable time. She then arose, saying to him, Move not from this place until I return to thee;—and was absent from him for a short period; and as my brother was waiting for her, there came in to him a black slave of gigantic stature, with a drawn sword, the brightness of which dazzled the sight; and he exclaimed to my brother, Wo to thee! Who brought thee to this place? Thou vilest of men! Thou misbegotten wretch, and nursling of impurity!—My brother was unable to make any reply; his tongue was instantly tied; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor; when he retired from him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is El-Meleehah?—upon which a girl came to him, holding a handsome tray containing salt; and with this she forthwith stuffed the flesh-wounds with which my brother's skin was gashed until they gaped

open; but he moved not, fearing the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so, when he found he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain; and God (to whom be ascribed all might and glory!) granted him his protection: he therefore proceeded in the darkness, and concealed himself in the passage until the morning, when the old woman went forth to seek another victim, and my brother, going out after her, without her knowledge, returned to his house.

He now occupied himself with the treatment of his wounds until he was restored; and continued to watch for the old woman, and constantly saw her taking men one after another, and conducting them to the same house. But he uttered not a word on the subject; and when his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass: he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman, hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales: therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold. So my brother said, Walk on before me:—and she went, and my brother followed her until she arrived at the door, and knocked; upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she arose, saying to him, Quit not this place until I return to thee:—and she retired; and my brother had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother arose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he dragged him by his feet to the vault, and called out, Where is El-Meleehah? The slave-girl, therefore, came, having in her hand the tray containing the salt! but when she saw my brother with the sword in his hand, she turned back and fled: my brother, however, overtook her, and struck off her head. He next called out, Where is the old woman?—and she came; and he said to her, Dost thou know me, O malevolent hag? She answered, No, O my lord.—I am, said he, the man who had the pieces of gold, and in whose house thou performedst the ablution, and prayedst; after which, devising a stratagem against me, thou betrayedst me into this place.—The old woman exclaimed, Fear God in thy treatment of me! but my brother turning towards her, struck her with the sword, and clove her in twain. He then went to search for the chief damsel, and when she saw him her reason fled, and she implored his pardon; whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants, and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness it. I replied, I hear and obey:—and arose, and clad myself in the best of my attire, and, taking with me a purse containing a hundred pieces of gold, proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch.—My brother then said to her, Is there any property of his in the

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house?—Abundance, she answered; and if thou canst remove it, do so:—and upon this, he arose and went with her, when she opened to him chests filled with purses, at the sight of which he was confounded; and she said to him, Go now, and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned; but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and the stuffs. He discovered, therefore, that she had eluded him; and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Walee summoneth thee. So they took him, and conducted him to the Walee, who, when he saw him, said to him, Whence obtainedst thou these stuffs?—Grant me indemnity, said my brother:—and the Walee gave him the handkerchief of indemnity; and my brother related to him all that had befallen him with the old woman from first to last, and the flight of the damsel; adding,—And of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The Walee thereupon demanded the whole of the money and the stuffs; but fearing that the Sultan might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey:—and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears; and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.

THE BARBER'S STORY OF HIS SIXTH BROTHER.

My sixth brother (Shakalik), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmekees. My brother, therefore, advanced to the doorkeepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing that I cannot endure!—Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash thy hand. He then performed the same motions as if he were washing his hand; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not

ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste:—on which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us some sikbaj, the like of which is not found among the dishes of Kings!—and, addressing my brother, he said, Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachio-nuts:—and said to his guest, Eat that of which thou hast never tasted the like.—O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon, began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various different kinds of viands, and to describe the several excellencies; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in these dishes?—No, O my master, answered my brother.—Eat more then, resumed the host; and be not ashamed.—I have eaten enough of the meats, replied the guest. So the man of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish; for it is excellent; and of these kataif, by my life! and take this one before the sirop runs from it.—May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the kataif.—This, answered the host, is my usual custom in my house: they always put for me, in each of the kataif, a mithkal of musk, and half a mithkal of ambergris.—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheek, as if he were enjoying the sweets. After this, the master of the house called out to his attendants, Bring the dried fruits!—and again they moved their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins;—and so on; enumerating the various kinds of dried fruits; and added again, Eat and be not ashamed.—O my master, replied my brother, I have had enough, and have not power to eat anything more:—but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee? said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine.—Drink then, rejoined the master of the house, and may it be attended with benefit and health:—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, What is this, thou vilest of the creation?—O my master, answered my brother, I am

thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my actions, excepting thee: now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their eating and drinking. Thus they continued to live for a period of twenty years; the man then died, and the Sultan seized upon his property, and took possession of it.

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee: but my brother, weeping, replied, By Allah, I possess nothing, O sheykh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedawee drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; still urging his demand.—Now this Bedawee had a handsome wife, who, when he was absent, used to manifest a strong affection for my brother; though he observed a proper decorum towards her, fearing God (whose name be exalted!); and it happened, one day, that she had called him, and seated him with her; but while they were together, lo, her husband came in upon them; and when he beheld my brother, he exclaimed, Wo, to thee, thou base wretch! Dost thou desire now to corrupt my wife?—Then drawing his knife, he inflicted upon him another cruel wound; after which he mounted him upon a camel, and, having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case: so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.

Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they.—But when the Prince of the Faithful had heard my story, and all that I had related to him respecting my brothers, he laughed, and said, Thou hast spoken truth, O Samit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Baghdad; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the succession of another Khaleefeh; when, returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related of me, with respect to impertinence, and loquacity, and dulness, and want of taste, is false, O people.

CONTINUATION OF THE STORY TOLD BY THE TAILOR.

The tailor then proceeded thus :—When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me and amuse me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her and went out with her, and we amused ourselves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker. This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

CONTINUATION OF THE STORY OF THE HUMPBACK.

When the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber; saying to them, His presence is indispensable, that I may hear his talk, and it may be the cause of the deliverance of you all: then we will bury this humpback decently in the earth, for he hath been dead since yesterday; and we will make him a monument round his grave, since he hath been the occasion of our acquaintance with these wonderful stories.

The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before the King; and when the King beheld him, he saw him to be an old man, passed his ninetieth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to him, O silent man, I desire that thou relate to me somewhat of thy stories.—O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Muslim, and this humpback lying dead among you: and what is the reason of this assembly?—Wherefore dost thou ask this? said the King. The barber answered, I ask it in order that the King may know me to be no impertinent person, nor one who meddleth with that which doth not concern him, and that I am free from the loquacity of which they accuse me: for I am fortunate in my characteristic appellation, since they have surnamed me Es-Samit. The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew and the steward and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him.—And they did so. He then seated himself at his head, and, taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause; and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event!—The King, astonished at his words, said, O Samit, explain to us the reason of thy saying this.—O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he anointed the

neck of the humpback; after which he covered it up until it perspired; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and, recovering his consciousness, drew his hands over his face, and exclaimed, There is no deity but God! Mohammad is God's Apostle! God favour and preserve him!—and all who were present were astonished at the sight, and the King laughed until he became insensible; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful! I have never witnessed anything more strange!—and added, O Muslims! O assembly of soldiers! have ye ever in the course of your lives see any one die and after that come to life? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world; for the barber hath been the means of restoring him to life.—They replied, This is indeed a wonderful thing!

The King then gave orders to record this event; and when they had done so, he placed the record in the royal library; after which, he bestowed dresses of honour upon the Jew and the Christian and the steward; upon each of them, a costly dress: the tailor he appointed to be his own tailor, granting him regular allowances, and reconciling him and the humpback with each other: the humpback he honoured with a rich and beautiful dress, and with similar allowances, and appointed him his cup-companion; and upon the barber also he conferred the like favours, rewarding him with a costly dress of honour, regular allowances, and a fixed salary, and appointing him state-barber, and his own cup-companion: so they all lived in the utmost happiness and comfort until they were visited by the terminator of delights and the separator of friends.

THE STORY OF NOOR ED-DEEN AND ENEES EL-JELEES.

There was, in El-Basrah, a certain King who loved the poor and indigent, and regarded his subjects with benevolence; he bestowed of his wealth upon him who believed in Mohammad (God favour and preserve him!) The name of this King was Mohammad the son of Suleyman Ez-Zeynee; and he had two Wezeers; one of whom was named El-Mo'een the son of Sawee; and the other, El-Fadl the son of Khakan. El-Fadl the son of Khakan was the most generous of the people of his age, upright in conduct, so that all hearts agreed in loving him, and the wise complied with his counsel, and all the people supplicated for him length of life; for he was a person of auspicious aspect, a preventer of evil and mischief: but the Wezeer El-Mo'een the son of Sawee hated others, and loved not good; he was a man of inauspicious aspect; and in the same degree that the people loved Fadl ed-Deen the son of Khakan, so did they abhor El-Mo'een the son of Sawee, in accordance with the decree of the Almighty.

Now the King Mohammad the son of Suleyman Ez-Zeynee was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Wezeer El-Fadl the son of Khakan, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities.—Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sultan thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of El-Fadl the son of Khakan. So the treasurer did as he commanded, and the Wezeer departed, after the Sultan had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shewn to the Wezeer.

The brokers, therefore, sold no female slave without shewing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him: but on a certain day, one of the brokers came to the mansion of the Wezeer El-Fadl, and found that he had

mounted to repair to the palace of the King; and he laid hold upon his stirrup and said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived. The Wezeer replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eyelashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel; the moisture of her lips was sweeter than sirop; her figure put to shame the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden.

When the Wezeer beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and her owner hath sworn that this sum doth not equal the cost of the chickens which she hath eaten, nor the cost of the dresses which she hath bestowed upon her teachers; for she hath learnt writing and grammar and lexicography, and the interpretation of the Kur-an, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments. The Wezeer then said, Bring to me her master:—and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin.

And the Wezeer said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultan Mohammad the son of Suleyman El-Zeynee? The foreigner answered, As she is for the Sultan, it is incumbent on me to give her as a present to him without price. So the Wezeer, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner; after which, the slave-broker addressed the Wezeer, and said, With the permission of our lord the Wezeer, I will speak.—Impart what thou hast to say, replied the Wezeer.—It is my opinion then, said the broker, that thou shouldst not take up this damsel to the Sultan to-day; for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her; but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve: then cause her to be taken into the bath, and attire her in clothes of the handsomest description, and go up with her to the Sultan: so shalt thou experience more abundant good fortune. The Wezeer considered the advice of the slave-broker, and approved of it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.

Now the Wezeer El-Fadl had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Mohammad the son of Suleyman Ez-Zeynee, and that I have a son who hath not left a girl in the quarter without making love to her: therefore keep thyself concealed from him, and beware of shewing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey:—and he left her and departed. And it happened, as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves had bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence. She then went in to the Wezeer's wife, and kissed her hand, and she said to her, May it be favourable, O Enees el-Jelees! How didst thou find this bath?—O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went, accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was Enees el-Jelees, saying to them, Suffer no one to go in to the damsel:—and they replied, We hear and obey. But while Enees el-Jelees was sitting in her chamber, lo, the Wezeer's son, whose name was 'Alee Noor ed-Deen, came in, and asked after his mother

and the family. The two girls answered, They are gone into the bath. Now the damsel Enees el-Jelees heard the speech of 'Alee Noor ed-Deen as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Wezeer hath told me that he hath not left a girl in the quarter without making love to her: By Allah, I have a desire to see him! She then rose upon her feet, fresh as she was from the bath, and, approaching the door of the chamber, looked at 'Alee Noor ed-Deen, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them; whereupon they fled from before him, and stopped at a distance, looking to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes. And upon this, the youth, who was in a state of intoxication, went up to her, and embraced her, while she, in like manner, threw her arms around his neck, and kissed him. But the two slave-girls, having seen their young master enter the chamber of the damsel Enees el-Jelees, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion; and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the house? And when she drew near to the two slave-girls whom she had placed at the door of the private chamber, she said to them, Wo to you! What is the matter?—They answered, as soon as they beheld her, Our master 'Alee Noor ed-Deen came to us and beat us, and we fled from him, and he went into the chamber of Enees el-Jelees, and when we cried out to thee he fled. The mistress of the house then went to Enees el-Jelees, and said to her, What is the news?—O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—And I answered, Yes.—By Allah, O my mistress, I believed that what he said was true; and he came up to me and embraced me, and kissed me three times, and left me overcome by his love.

Upon this, the mistress of the house wept, and slapped her face, and her female slaves did the like, fearing for 'Alee Noor ed-Deen, lest his father should slay him; and while they were in this state, lo, the Wezeer came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself. I will give thee, of my own property, ten thousand pieces of gold, her price.—But upon this, he raised his head towards her, and said to her, Wo to thee! I want not her price; but I fear the loss of my life and my property.—Wherefore, O my master? she asked.—Knowest thou not, said he, that we have this enemy El-Mo'een the son of Sawee? When he heareth of this event, he will repair to the Sultan, and say to him, Thy Wezeer whom thou imaginest that he loveth thee hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her; for thou art more worthy of her than the Sultan:—and he took her; and the damsel is now with him.—Then the King will say, Thou liest. And he will say to the King, With thy permission, I will break in upon him suddenly, and bring her to thee. And he will give him permission to do so: he will therefore make a sudden attack upon the house, and take the damsel, and conduct her into the presence of the Sultan, and he will question her, and she will not be able to deny: he will then say, O my lord, I give thee good counsel, but I am not in favour with you:—and the Sultan will make an example of me, and all the people will make me a gazing-stock, and my life will be lost.—His wife, however, replied, Acquaint no one; for this thing hath happened privily: commit, therefore, thine affair unto God, in this extremity. And upon this, the heart of the Wezeer was quieted, and his mind was relieved.

Such was the case of the Wezeer.—Now as to Noor ed-Deen, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and arose before morning without being seen by any one else. Thus he continued to do for the space of a month, not seeing the face of his father? and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country. And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Wezeer sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat; but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him. The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father filled with tears, and he said to him, O my son, is the loss of my property and my life of small account with thee?—Listen, O my father, rejoined the youth:—and he implored his forgiveness. So the Wezeer arose from the breast of his son, and was moved with compassion for him; and the youth arose, and kissed his father's hand; and the Wezeer said, O my son, if I knew that thou wouldst act equitably to Enees el-Jelees, I would give her to thee.—O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her:—and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name be exalted!) caused the King to forget the affair of the female slave; but the matter became known to El-Mo'een the son of Sawee; yet he could not speak of it, on account of the high estimation in which the other Wezeer was held by the Sultan.

After this year had expired, the Wezeer Fadl ed-Deen the son of Khakan entered the bath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless; and his malady continued unremittingly; so he called, thereupon, his son 'Alee Noor ed-Deen, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its period is decreed, and every soul must drink the cup of death. I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel Enees el-Jelees.—O my father, said the youth, who is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits.—O my son, rejoined the Wezeer, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith, and uttered a sigh, and was recorded among the company of the blest. And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultan, and the people of the city heard of the death of El-Fadl the son of Khakan, and even the boys in the schools wept for him. His son 'Alee Noor ed-Deen arose and prepared his funeral, and the Emeers and Wezeers and other officers of the state attended it, and among them was the Wezeer El-Mo'een the son of Sawee. 'Alee Noor ed-Deen for a long time remained in a state of violent grief for the loss of his father: but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noor ed-Deen, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among mankind. O my master, cheer up thy heart, and give over mourning.—And upon this, 'Alee Noor ed-Deen arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after

entertainment, and began to be lavish with presents. His steward, therefore, came in to him, and said to him, O my master Noor ed-Deen, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property.—But when 'Alee Noor ed-Deen heard these words of his steward, he looked at him, and replied, Of all that thou hast said to me, I will not attend to one word. Know, O steward, he continued, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper.—So the steward left him, and went his way; and 'Alee Noor ed-Deen resumed his habits of extravagant generosity: whenever any one of his companions said, Verily this thing is beautiful!—he would reply, It is a present to thee:—and if any said, O my master, verily such a house is delightful!—he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a whole year. Until one day, as he was sitting with them, a person knocked at the door: So Noor ed-Deen arose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noor ed-Deen. The steward answered, Know that there remaineth not of thy property in my hands, anything equivalent to a piece of silver, or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When 'Alee Noor ed-Deen heard these words he hung down his head towards the ground, and exclaimed, There is no strength nor power, but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for 'Alee Noor ed-Deen hath become a bankrupt. So when Noor ed-Deen returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart.—Why thus depart to-day? said Noor ed-Deen. His guest answered, My wife is to give birth to a child this night, and it is impossible for me to be absent from her: I desire, therefore, to go and see her. And he gave him leave. Then another arose, and said to him, O my master Noor ed-Deen, I desire to-day to visit my brother; for he celebrateth the circumcision of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So 'Alee Noor ed-Deen remained alone; and he called his slave-girl, and said to her, O Enees el-Jelees, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair. O Enees el-Jelees, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief.—By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at their doors: perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport. So he arose instantly, and proceeded without stopping until he arrived at the bye-street in which his ten companions resided; for they all lived in that same street: and he advanced to the first door, and knocked; and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master,—'Alee Noor ed-Deen is standing at the door, and saith to thee, Thy slave kisseth thy hands, looking for a favour from thee.—And the girl entered, and acquainted her master; but he called out to her, saying, Return, and tell him, He is not here.—The girl, therefore, returned to Noor ed-Deen, and said to him, My master, Sir, is not here. And he went on, saying within himself, If this is a knave, and hath denied himself, another is not. He then advanced to the next door, and said as he had before; and the second also denied himself. By Allah, he added, I must try all of them: perchance one of them may stand me

in the place of all the others. And he went round to all the ten; but found not that one of them would open the door, or shew himself, or even order him a cake of bread.

He then returned to his slave: his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee?—By Allah, he replied, not one of them shewed me his face.—O my master, rejoined she, sell of the moveables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house, and there remained nothing in his possession; and upon this he looked towards Enees el-Jelees, and said to her, What shall we do now?—It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me; for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price; and if God have decreed our reunion, we shall meet again. But he replied, O Enees el-Jelees, it is not easy for me to endure thy separation for one hour.—Nor is the like easy to me, said she: but necessity is imperious. And upon this, he took Enees el-Jelees, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale.—O my master Noor ed-Deen, replied the broker, noble qualities are held in remembrance. Is she not Enees el-Jelees, whom thy father purchased of me for ten thousand pieces of gold?—He answered, Yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled; so he waited till the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state, he arose and exclaimed, O merchants! O possessors of wealth! every thing that is round is not a nut; nor is every thing long, a banana; nor is every thing that is red, meat; nor is every thing white, fat; nor is every thing that is ruddy, wine; nor is every thing tawny, a date! O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding for her?—And one of the merchants answered, With four thousand and five hundred pieces of gold.

But lo, the Wezeer El-Mo'een the son of Sawee was in the market, and seeing 'Alee Noor ed-Deen standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then casting his eyes around, and hearing the broker as he stood crying in the market with the merchants around him, he said within himself, I do not imagine anything else than that he hath become a bankrupt, and come forth with the slave-girl to sell her; and if this be the case, how pleasant to my heart! He then called the crier, who approached him, and kissed the ground before him; and the Wezeer said to him, I desire this female slave whom thou art crying for sale. The broker, therefore, being unable to oppose his wish, brought the slave and placed her before him; and when he beheld her, and considered her charms, her elegant figure and her soft speech, he was delighted with her, and said to the broker, To what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them receded, knowing the tyrannical conduct of that Wezeer. El-Mo'een the son of Sawee then looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.—So the broker went to 'Alee Noor ed-Deen, and said to him, O my master, the slave-girl is lost to thee without price.—How so? said Noor ed-Deen. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold; but this tyrant El-Mo'een the son of Sawee came into the market, and when he beheld the damsel she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee:—and I doubt not but he knoweth that the slave belongeth to thee; and if he give thee her price immediately, it will be through the goodness of God; but I know,

from his injustice, that he will write thee an order upon one of his agents for the money, and then send to them and desire them to give thee nothing; and every time that thou shalt go to demand it of them, they will say to thee, To-morrow we will pay thee:—and they will not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order:—and as soon as they have received the paper from thee they will tear it in pieces: so thou wilt lose the price of the slave.

When Noor ed-Deen, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Noor ed-Deen.—That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me, and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale.—If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Noor ed-Deen, is the right council. So the broker returned into the midst of the market, and, taking hold of the hand of the slave-girl, made a sign to the Wezeer El-Mo'een the son of Sawee, saying, O my lord, this is her owner who hath just come. Then 'Alee Noor ed-Deen advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price.—But when El-Mo'een the son of Sawee beheld Noor ed-Deen, he said to him, Wo to thee! hast thou anything left to be sold or bought?—And he would have laid violent hands upon him. The merchants then looked towards Noor ed-Deen (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny.—By Allah, exclaimed the Wezeer, were it not for you, I had killed him! Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon this, 'Alee Noor ed-Deen went up to the Wezeer, the son of Sawee (and Noor ed-Deen was a man of courage), and he dragged the Wezeer from his saddle, and threw him upon the ground. There was at that spot a kneading place for mud, and the Wezeer fell into the midst of it, and Noor ed-Deen beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Wezeer ten memlooks, and when they saw Noor ed-Deen treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces; but the people said to them, This is a Wezeer, and this is the son of a Wezeer, and perhaps they may make peace with each other, and ye will incur the anger of both of them; or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths: it is advisable, therefore, that ye interfere not between them.—And when 'Alee Noor ed-Deen had ceased from beating the Wezeer, he took his slave-girl, and returned to his house.

The Wezeer, the son of Sawee, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes; and when he beheld himself in this condition, he took a round mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultan, and cried out, O King of the age! I am oppressed!—So they brought him before the King, who looked at him attentively, and saw that he was his Wezeer, El-Mo'een the son of Sawee. He said, therefore, Who hath done this unto thee?—and the Wezeer cried and moaned.—O my lord, he said, thus is every one who loveth thee and serveth thee: these

afflictions always befall him.—And who, said the King again, hath done thus unto thee?—Know, answered the Wezeer, that I went forth to-day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I have never in my life beheld, and the broker said that she belonged to 'Alee Noor ed-Deen. Now our lord the Sultan had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him; so he gave her to his son; and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils; and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker: so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold; whereupon I said to myself, I will buy this for our lord the Sultan: for her original price was from him. I therefore said, O my son, receive her price, four thousand pieces of gold. But when he heard my words, he looked at me and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee.—I then said to him, I would not buy her for myself, but for our lord the Sultan, who is our benefactor. As soon, however, as he had heard these words from me, he was filled with rage, and dragged me and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me. Nothing exposed me to all this ill-treatment but my coming to purchase this slave-girl for your majesty. —The Wezeer then threw himself upon the ground, and lay weeping and trembling.

Now when the Sultan beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of 'Alee the son of El-Fadl the son of Khakan, and plunder it and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey:—and went forth to repair to the house of 'Alee Noor ed-Deen. But there was in the court of the Sultan a chamberlain named 'Alam ed-Deen Senjer, who had been one of the memlooks of El-Fadl the son of Khakan, the father of 'Alee Noor ed-Deen; and when he heard the order of the Sultan, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of 'Alee Noor ed-Deen, and knocked at the door. Noor ed-Deen came forth to him, and, when he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Noor ed-Deen said, O 'Alam ed-Deen, what is the news? He replied, save thyself by flight, thou and the slave-girl; for El-Mo'een the son of Sawee hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultan hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Senjer stretched forth his hand to Noor ed-Deen with some pieces of gold, and he counted them, and found them to be forty pieces, and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Noor ed-Deen went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of his protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: the master was standing in the midst of it, and saying, He who hath any thing to do, whether leave-taking or procuring provisions, or who hath forgotten aught, let him do what he desireth and return; for we are going. And they all replied, We have nothing remaining to do, O master. So, upon this, the master said to his crew, Quick! Loose the rope's end, and pull up the stake.—And 'Alee Noor ed-Deen exclaimed, Whither, O master? He answered, to the Abode of Peace, Baghdad. And Noor ed-Deen embarked, and the damsel with him, and they set the vessel afloat, and spread

the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind.

Meanwhile, the forty men whom the Sultan had sent came to the house of 'Alee Noor ed-Deen, and broke open the doors and entered, and searched all the chambers, but without success: so they demolished the house, and returned, and acquainted the Sultan, who said, Search for them in every place where they may be:—and they replied, We hear and obey. The Wezeer El-Mo'een the son of Sawee then descended to his house, after the Sultan had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself. And he greeted the King with a prayer for long life, and his heart was set at ease: and the Sultan gave orders to proclaim throughout the city, O all ye people? our lord the Sultan hath commanded that whoever shall meet with 'Alee Noor ed-Deen, and bring him to the Sultan, shall be invested with a robe of honour, and he will give him a thousand pieces of gold; and he who shall conceal him, or know where he is, and not give information thereof, will merit the exemplary punishment that shall befal him! So all the people began to search for him; but could not trace him.—Such was the case with these people.

Now as to 'Alee Noor ed-Deen and his slave, they arrived in safety at Baghdad, and the master of the vessel said to them, This is Baghdad, and it is a city of security: winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, 'Alee Noor ed-Deen landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long mastabahs, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Noor ed-Deen said to the damsel, By Allah, this is a pleasant place!—and she replied, O my master, let us sit down a while upon one of these mastabahs. So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept.—Glory be to Him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Khaleefeh Haroon Er-Rasheed, who, when his heart was contracted, used to come to this garden, and enter the palace above mentioned, and there sit. The palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Khaleefeh entered it, he commanded the female slaves to open the windows, and ordered Is-hak the cup-companion to sing with them: so his heart became dilated, and his anxiety ceased. There was a superintendent to the garden, an old man, named the sheykh Ibraheem; and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Khaleefeh came thither some days after, he acquainted him with this occurrence, and the Khaleefeh said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt. Now on this day the sheykh Ibraheem went out to transact an affair of business, and found the two sleeping at the garden gate, covered with a single izar; and he said, Do not these two persons know that the Khaleefeh hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibraheem, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them.—So he lifted up the izar from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of

'Alee Noor ed-Deen, began to rub it gently; whereupon Noor ed-Deen opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheykh Ibraheem and kissed it; and the sheykh said to him, O my son, whence are ye?—O my master, he answered, we are strangers?—and a tear gushed from his eye. The sheykh Ibraheem then said to him, O my son, know that the Prophet (God favour and preserve him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden, and divert thyself in it, that thy heart may be dilated?—O my master, said Noor ed-Deen, to whom doth this garden belong? The sheykh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noor ed-Deen heard his words, he thanked him, and arose, together with his slave, and, the sheykh Ibraheem preceding them, they entered the garden.

The gate was arched, and over it were vines with grapes of different colours; the red, like rubies; and the black, like ebony. They entered a bower, and found within it fruits growing in clusters and singly, and the birds were warbling their various notes upon its branches: The nightingale was pouring forth its melodious sounds; and the turtle-dove filled the place with its cooing; and the blackbird, in its singing, resembled a human being; and the ring-dove, a person exhilarated by wine. The fruits upon the trees, comprising every description that was good to eat, had ripened; and there were two of each kind: there were the camphor-apricot, and the almond-apricot, and the apricot of Khurasan; the plum of a colour like the complexion of beauties; the cherry delighting the sense of every man; the red, the white, and the green fig, of the most beautiful colours; and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negroes' eyes; the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.

The sheykh Ibraheem conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegances which it displayed, and seated themselves in one of the windows; and Noor ed-Deen, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.—The sheykh Ibraheem then brought to them some food, and they ate to satisfaction, and washed their hands, and Noor ed-Deen, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Noor ed-Deen looked towards the sheykh, and said to him, O sheykh Ibraheem, hast thou not any beverage? For people drink after eating.—So the sheykh brought him some sweet and cold water: but Noor ed-Deen said, This is not the beverage I desire.—Dost thou want wine? asked the sheykh.—Yes, answered Noor ed-Deen. The sheykh exclaimed, I seek refuge with Allah from it! Verily for thirteen years I have done nothing of that kind; for the Prophet (God favour and preserve him!) cursed its drinker and its presser and its carrier.—Hear from me two words, said Noor ed-Deen. The sheykh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor its drinker, nor its carrier, will aught of the curse fall upon thee? The sheykh answered, No.—Then take this piece of gold, rejoined Noor ed-Deen, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass:—so, in this case, thou wilt be neither the carrier nor the buyer; and nothing will befal thee of that which befalleth the rest.

The sheykh Ibraheem, after laughing at his words, replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Noor ed-Deen said to him, We have become dependant upon thee, and thou hast nothing to do but to comply to our wishes: bring, us, therefore, all that we require.—O my son, said the sheykh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Noor ed-Deen entered the store-room, and beheld in it vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. The sheykh Ibraheem then brought to them sweet scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wantoned like those of the gazelle, and their hair hung down: whereupon the sheykh Ibraheem said, What aileth me that I am sitting at a distance from them? Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons? He then advanced, and seated himself at the edge of the raised portion of the floor; and Noor ed-Deen said to him, O my master, by my life I conjure thee to approach and join us. So he went to them; and Noor ed-Deen filled a cup, and looking at the sheykh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheykh Ibraheem exclaimed, I seek refuge with Allah! Verily, for thirteen years I have done nothing of that kind.—And Noor ed-Deen, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.

Upon this, Enees el-Jelees looked towards the sheykh, and said to him, O sheykh Ibraheem, see how this man hath treated me.—O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me?—The sheykh, moved with tenderness and affection for her by her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheykh Ibraheem, said to him, I conjure thee by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it: that which I have drunk is enough for me. But she said, By Allah, it is indispensable:—and he took the cup and drank it. She then gave him the third; and he took it, and was about to drink it, when lo, Noor ed-Deen raised himself, and said to him, O sheykh Ibraheem, what is this? Did I not conjure thee a while ago, and thou refusedst, and saidst, Verily, for thirteen years I have not done it?—The sheykh Ibraheem, touched with shame, replied, By Allah, I am not in fault; for she pressed me. And Noor ed-Deen laughed, and they resumed their carousal, and the damsel, turning her eyes towards her master, said to him, O my master, drink thou, and do not urge the sheykh Ibraheem; that I may divert thee with the sight of him. So she began to fill and to hand to her master, and her master filled and gave to her, and thus they continued to do, time after time; till at length the sheykh Ibraheem looked towards them and said, What meaneth this? And what sort of carousal is this? Wherefore do ye not give me to drink, since I have become your cup-companion?—At this they both laughed until they became almost senseless; and then drank, and gave him to drink; and they continued thus until the expiration of a third of the night, when the damsel said, O sheykh Ibraheem, with thy permission shall I arise and light one of the candles which are arranged here;—Rise, he answered; but light not more than one candle. But she sprang upon her feet, and, beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Noor ed-Deen said, O sheykh Ibraheem, in what favour am I held with thee? Wilt thou not allow me to light one of

these lamps?—The sheykh answered, Arise, and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and the saloon seemed to dance. And after this, the sheykh Ibraheem, overcome by intoxication, said to them, Ye are more frolicsome than I:—and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the all-seeing and all-knowing, who hath appointed a cause to every event, had decreed that the Khaleefeh should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Jaafar El-Barmekee! In the twinkling of an eye, Jaafar stood before the Prince of the Faithful; and the Khaleefeh said to him, O dog of Wezeers, dost thou serve me and not acquaint me with what happeneth in the city of Baghdad?—What, asked Jaafar, is the occasion of these words? The Khaleefeh answered, If the city of Baghdad were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Wo to thee! Who could do these things unless the office of Khaleefeh were taken from me?—Who, said Jaafar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened? The Khaleefeh replied, Advance hither to me, and look. So Jaafar approached the Khaleefeh, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon. He desired, therefore, to make an excuse for the sheykh Ibraheem, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission: and accordingly he said, O Prince of the Faithful, the sheykh Ibraheem last week said to me, O my master Jaafar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful.—And what, said I, is thy design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Khaleefeh that I may celebrate the circumcision of my sons in the palace. So I said, Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Khaleefeh, and will acquaint him with it. And he left me thus; and I forgot to acquaint thee.—O Jaafar, said the Khaleefeh, thou wast guilty of one offence against me, and then thine offence became two: for thou hast erred in two points: the first, thy not acquainting me with this affair; and the second, thy not accomplishing the desire of the sheykh Ibraheem; for he did not come to thee and address thee with these words but to hint a demand for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him.—O Prince of the Faithful, replied Jaafar, I forgot.

The Khaleefeh then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheykhs, and attendeth to the poor, and favoureth the indigent; and I imagine all his acquaintances are with him this night: so I must repair to him: perhaps one of them may offer up for us a prayer productive of good to us in this world and the next; and probably some advantage may accrue to him from my presence, and he will receive pleasure from this, together with his friends.—O Prince of the Faithful, replied Jaafar, the greater part of the night hath passed, and they are now about to disperse. But the Khaleefeh said, We must go to them. And Jaafar was silent, and was perplexed in his mind, not knowing what to do. So the Khaleefeh rose upon his feet, and Jaafar arose and preceded him, and Mesroor the eunuch went with him. The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned; and the Khaleefeh, approaching it, found it open; and he was surprised, and said, See, O Jaafar, how the sheykh Ibraheem hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the

garden, where they stopped beneath the palace; and the Khaleefeh said, O Jaafar, I desire to take a view of them secretly before I go up to them, that I may see how the sheykhs are occupied in the dispensing of their blessings and the employment of their miraculous powers; for they have qualities which distinguish them both in their private retirements and in their public exercises; and now we hear not their voices, nor discover any indication of their presence. Having thus said, he looked around, and, seeing a tall walnut-tree, he said, O Jaafar, I would climb this tree; for its branches are near to the windows; and look at them. And accordingly he ascended the tree, and climbed from branch to branch until he came to that which was opposite to one of the windows, and there he sat, and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheykh Ibraheem sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant.

When the Khaleefeh witnessed this conduct of the sheykh Ibraheem, the vein of anger swelled between his eyes, and he descended, and said, O Jaafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night: ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.—On hearing the words of the Prince of the Faithful, Jaafar was perplexed at his situation; and he climbed up into the tree, and looked, and saw Noor ed-Deen and the sheykh Ibraheem and the damsel, and the sheykh Ibraheem had the cup in his hand. As soon as he beheld this, he made sure of destruction; and he descended, and stood before the Prince of the Faithful, and the Khaleefeh said, O Jaafar, praise be to God who hath made us to be of the number of those who follow the external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Jaafar was unable to reply, from his excessive confusion. The Khaleefeh then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld.—Jaafar, now conceiving a hope that the Khaleefeh might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Khaleefeh said, O Jaafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and, looking at them, heard the sheykh Ibraheem say, O my mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments.—O sheykh Ibraheem, replied Enees el-Jelees, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheykh Ibraheem heard her words, he rose upon his feet.—The Khaleefeh said to Jaafar, What can he be going to do?—Jaafar replied, I know not.—And the sheykh Ibraheem went away, and returned with a lute; and the Khaleefeh looking attentively at it, saw that it was the lute of Is-hak the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all; but if she sing well, I will pardon them and crucify thee. So Jaafar said, O Allah, let her not sing well!—Why? asked the Khaleefeh.—That thou mayest crucify all of us, answered Jaafar; and then we shall cheer one another by conversation. And the Khaleefeh laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect; after which she sang with such sweetness that the Khaleefeh exclaimed, O Jaafar, never in my life have I heard so enchanting a voice as this!—Perhaps, said Jaafar, the anger of the Khaleefeh hath departed from him?—Yea, he answered, it hath departed. He then descended with Jaafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me.—O Prince of the Faithful, replied Jaafar, if thou go up to them, probably they will be troubled by thy presence; and as to the shekyh Ibraheem, he will assuredly die of fear. The Khaleefeh therefore said, O Jaafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without

their knowing that I have discovered them. And he and Jaafar walked towards the Tigris, reflecting upon this matter; and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence. Now the Khaleefeh had, on a former occasion, called to the sheykh Ibraheem, and said to him, What was that noise that I heard beneath the windows of the palace?—and he answered, The voices of the fishermen, who are fishing:—so he said, Go down and forbid them from coming to this place. They were therefore forbidden to come thither; but this night there came a fisherman named Kereem, and, seeing the garden gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion:—so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who awaking from a pleasant slumber, findeth the fawn in his possession; and as soon as he had finished his recitation, lo, the Khaleefeh, unattended, stood at his head. The Khaleefeh knew him, and exclaimed, O Kereem!—and the fisherman, hearing him call him by his name, turned towards him; and when he beheld the Khaleefeh, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate; but poverty and the wants of my family impelled me to the act of which thou art witness. The Khaleefeh replied, Throw thy net for my luck. And the fisherman advanced, rejoicing exceedingly, and cast the net, and, having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.

The Khaleefeh was delighted at this, and said, O Kereem, strip off thy clothes:—and he did so. He was clad in a jubbeh in which were a hundred patches of coarse woollen stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth; and he took from his head a turban which for three years he had never unwound; but when he happened to find a piece of rag he twisted it around it: and when he had taken off the jubbeh and turban, the Khaleefeh pulled off from his own person two vests of silk of Alexandria and Baalabekk, and a melwatah and a farajeeyeh, and said to the fisherman, Take these, and put them on. The Khaleefeh then put on himself the fisherman's jubbeh and turban, and, having drawn a litham over his face, said to the fisherman, Go about thy business;—and he kissed the feet of the Khaleefeh. But scarcely had he done so, when the vermin overran the person of the Khaleefeh, and he began to seize them with his right hand and his left from his neck, and to throw them down; and he exclaimed, O fisherman, wo to thee! What are these abundant vermin in this jubbeh?—O my lord, he answered, at present they torment thee; but when a week shall have passed over thee, thou wilt not feel them, nor think of them. The Khaleefeh laughed, and said to him, How can I suffer this jubbeh to remain upon me? The fisherman replied, I wish to tell thee something; but I am ashamed, through my awe for the Khaleefeh.—Impart, said the Khaleefeh, what thou hast to tell me. So he said to him, It hath occurred to my mind, O Prince of the Faithful, that thou desirest to learn the art of fishing, in order that thou mayest be master of a trade that may profit thee; and if such be thy desire, this jubbeh is suitable to thee. And the Khaleefeh laughed at his words.

The fisherman then went his way, and the Khaleefeh took the basket of fish, and, having put upon it a little grass, went with it to Jaafar, and stood before him; and Jaafar, thinking that he was Kereem the fisherman, feared for him, and said, O Kereem, what brought thee hither? Save thyself by flight; for the Khaleefeh is here this night.—And when the Khaleefeh heard the words of Jaafar, he laughed until he fell down upon his back. So Jaafar said, Perhaps thou art our lord the Prince of the Faithful?—Yes, O Jaafar, answered the Khaleefeh, and thou art my Wezeer, and I came with thee hither, and thou knowest me not. How then should the sheykh Ibraheem know me when he is drunk? Remain where thou art until I return to thee.—Jaafar

replied, I hear and obey:—and the Khaleefeh advanced to the door of the palace, and knocked. The sheykh Ibraheem arose, therefore, and said, Who is at the door? He answered, I, O sheykh Ibraheem. The sheykh said, Who art thou?—and the Khaleefeh answered, I am Kereem the fisherman: I heard that there were guests with thee, and have therefore brought thee some fish; for it is excellent.—Now Noor ed-Deen and the damsel were both fond of fish, and when they heard the mention of it they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheykh Ibraheem opened the door, and the Khaleefeh, in his fisherman's disguise, entered, and began by salutation; and the sheykh Ibraheem said to him, Welcome to the robber, the thief, the gambler! Come hither, and shew us the fish which thou hast brought.—He therefore shewed it to them; and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master, this fish is excellent! I wish it were fried.—By Allah, said the sheykh Ibraheem, thou hast spoken truth. Then adressing the Khaleefeh, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it.—On the head be thy commands, replied the Khaleefeh: I will fry it and bring it.—Be quick, said they, in doing it.

The Khaleefeh therefore arose and ran back to Jaafar, and said, O Jaafar, they want the fish fried.—O Prince of the Faithful, replied he, give it me, and I will fry it. But the Khaleefeh said, By the tombs of my ancestors, none shall fry it but myself: with my own hand will I do it! He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and even the salt, and wild marjoram, &c. So he approached the fire-place, and put on the frying-pan, and fried it nicely; and when it was done, he put it upon a banana-leaf, and, having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel and the sheykh Ibraheem advanced and ate; and when they had finished, they washed their hands, and Noor ed-Deen said, By Allah, O fisherman, thou hast done us a kindness this night. Then putting his hand into his pocket, he took forth for him three pieces of gold, of those which Senjer had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me; for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart: but take this as accordant with my present circumstances. So saying, he threw the pieces of gold to the Khaleefeh, who took them, and kissed them, and put them in his pocket. The object of the Khaleefeh in doing this was only that he might hear the damsel sing: so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me; but I beg of thy unbounded indulgence that this damsel may sing an air that I may hear her. Noor ed-Deen therefore said, O Enees el-Jelees! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it.

Upon this, the Khaleefeh was affected with violent emotion, and overcome by ecstacy, so that he was no longer master of himself from excessive delight; and he began to exclaim, Allah approve thee! Allah approve thee! So Noor ed-Deen said to him, O fisherman, have the damsel and her art in striking the chords pleased thee?—Yea, by Allah! exclaimed the Khaleefeh. And Noor ed-Deen immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he arose upon his feet, and took a melwatah, and threw it upon the Khaleefeh in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee.

The Khaleefeh was much distressed at the idea of separating them, and looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Noor ed-Deen

answered, by Allah, O fisherman, a wonderful event, and an extraordinary adventure, happened to me and this damsel: if it were engraved on the understanding, it would be a lesson to him who would be admonished.—Wilt thou not, rejoined the Khaleefeh, relate to us thy story, and acquaint us with thy case? Perhaps thy doing so may be productive of relief; for the relief of God is near.—So Noor ed-Deen said, Wilt thou hear our story in poetry or in prose?—Prose, answered the Khaleefeh, is mere talk; and verse words put together like pearls. And Noor ed-Deen hung down his head towards the ground, and then related his story in a series of verses: but when he had finished, the Khaleefeh begged him to explain his case more fully. He therefore acquainted him with the whole of his circumstances from beginning to end; and when the Khaleefeh understood the affair, he said to him, Whither wouldst thou now repair? He answered, God's earth is wide. The Khaleefeh then said to him, I will write for thee a letter which thou shalt convey to the Sultan Mohammad the son of Suleyman Ez-Zeynee, and when he shall have read it, he will do thee no injury.—Is there in the world, said Noor ed-Deen, a fisherman who correspondeth with Kings? Verily this is a thing that can never be.—Thou hast spoken truly, rejoined the Khaleefeh; but I will acquaint thee with the cause. Know that I read in the same school with him, under a master, and I was his monitor; and after that, prosperity was his lot, and he became a Sultan, while God made me to be a fisherman: yet I have never sent to request anything of him, but he hath performed my wish; and if I sent to him every day to request a thousand things of him, he would do what I asked. When Noor ed-Deen, therefore, heard his words, he said to him, Write, that I may see. And he took an ink-case and a pen, and wrote (after the phrase, In the name of God, the Compassionate, the Merciful)—To proceed.—This letter is from Haroon Er-Rasheed the son of El-Mahdee, to his highness Mohammad the son of Suleyman Ez-Zeynee, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Noor ed-Deen the son of El-Fadl the son of Khakan the Wezeer, and on his arrival in thy presence thou shalt divest thyself of thy regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee.—He then gave the letter to 'Alee Noor ed-Deen, who took it, and kissed it, and put it in his turban, and immediately set forth on his journey.

The sheykh Ibraheem now looked towards the Khaleefeh in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems, and received three pieces of gold, and desirest to take the slave also. But when the Khaleefeh heard these words, he cried out at him, and made a sign to Mesroor, who immediately discovered himself, and rushed in upon him. Jaafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Khaleefeh, who took off and gave to him that with which he was then clad, and put on this suit. The sheykh Ibraheem was sitting on a chair: the Khaleefeh paused to see the result: and the sheykh was astounded, and began to bite the ends of his fingers through his confusion; saying, Am I asleep or awake? The Khaleefeh then looked at him, and said, O sheykh Ibraheem, what is this predicament in which thou art placed? And upon this, the sheykh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness: and the Khaleefeh pardoned him; after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultan of El-Basrah, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noor ed-Deen, he continued his journey until he entered El-Basrah, and went up to the palace of the Sultan, when he uttered a loud cry,

whereupon the Sultan desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. And as soon as the Sultan saw the superscription in the handwriting of the Prince of the Faithful, he rose upon his feet, and, having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful. He then summoned before him the four Kadees, and the Emeers, and was about to divest himself of the regal office: but lo, the Wezeer El-Mo'een the son of Sawee was before him, and the Sultan gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put it into his mouth, and chewed it, and threw it down. The Sultan enraged, cried, Wo to thee! What hath induced thee to act thus?—He answered, This man hath had no interview with the Khaleefeh nor with his Weezer; but is a young wretch, an artful devil, who, having met with a paper containing the handwriting of the Khaleefeh, hath counterfeited it, and written what he desired: wherefore then shouldst thou abdicate the sovereignty, when the Khaleefeh hath not sent to thee an envoy with a royal autographical mandate; for if this affair were true, he had sent with him a Chamberlain or a Weezer; but he came alone.—What then is to be done? said the Sultan. The Weezer answered, Send away this young man with me, and I will take charge of him, and despatch him in company with a Chamberlain to the city of Baghdad: and if his words be true, he will bring us a royal autographical mandate and diploma of investiture; and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon the offender.

When the Sultan heard what the Wezeer said, it pleased him; and the Wezeer took him away, and cried out to the pages, who threw down Noor ed-Deen, and beat him until he became insensible. He then ordered to put a chain upon his feet, and called to the jailer; and when he came, he kissed the ground before him. This jailer was named Kuteyt; and the Wezeer said to him, O Kuteyt, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day. The jailer replied, I hear and obey:—and he put Noor ed-Deen into the prison, and locked the door upon him; but after having done this, he gave orders to sweep a mastabah within the door, and furnished it with a prayer-carpet and a pillow, and seated Noor ed-Deen upon it, and loosed his chain, and treated him with kindness. The Wezeer every day sent to him, commanding him to beat him; and the jailor pretended that he tortured him, while, on the contrary, he treated him with benignity.

Thus he continued to do for forty days; and on the forty-first day, there came a present from the Khaleefeh, and when the Sultan saw it, it pleased him, and he conferred with the Wezeers upon the subject; but one said, Perhaps this present was designed for the new Sultan. Upon this, the Wezeer El-Mo'een the son of Sawee remarked, It were proper to have slain him on his arrival:—and the Sultan exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head. The Wezeer replied, I hear and obey:—and arose, saying, I desire to proclaim throughout the city, He who wisheth to witness the decapitation of Noor ed-Deen 'Alee the son of El-Fadl the son of Khakan, let him come to the palace:—so that all the people may come to behold it, and I may gratify my heart, and mortify my enviers. The Sultan said, Do what thou wilt. So the Wezeer descended, full of joy and happiness, and went to the Walee, and ordered him to make this proclamation; and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops; and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence. The Wezeer then went forth, attended by ten memlooks, to the prison: and Kuteyt the jailer said to him, What dost thou desire, O our lord the Wezeer?—Bring forth to me, said the Wezeer, this young wretch. The jailer replied, He is in a most miserable state from the excessive beating which I have inflicted upon him. And he entered, and pulled off from him his clean clothes, and, having

clad him in two dirty garments, brought him out to the Wezeer. Noor ed-Deen then looked at him, and saw that he was his enemy who had incessantly desired his destruction; and when he beheld him, he wept, and said to him, Art thou secure from misfortune? O Wezeer, know that God (whose perfection be extolled, and whose name be exalted!) is the doer of whatsoever he willeth.—O 'Alee, replied the Wezeer, wouldst thou frighten me by these words? I am now going to strike off thy head, in spite of the people of El-Basrah; and I will pay no regard to thy counsel.

The Wezeer then ordered his pages to convey him on the back of a mule; whereupon they said to him (being distressed to obey), Suffer us to stone him and cut him in pieces, though our lives should be sacrificed in consequence. But he forbade them. So they proceeded to proclaim before Noor ed-Deen, This is the smallest recompense of him who forgeth a letter from the Khaleefeh to the Sultan. And they continued to parade him throughout El-Basrah until they stationed him beneath the window of the palace, and in the place of blood, when the executioner approached him, and said to him, I am a slave under command; and if thou hast any want, acquaint me with it, that I may perform it for thee; for there remaineth not of thy life any more than the period until the Sultan shall put forth his face from the window. And upon this, Noor ed-Deen looked to the right and left, and prayed for a draught of water to lighten his torment. And the people were excited to tears for him; and the executioner took some water to hand it to him; but the Wezeer arose from his place, and struck the kulleh of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head: whereupon he bound Noor ed-Deen's eyes. The people, however, called out against the Wezeer, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state, lo, a dust arose, and filled the sky and the open tracts; and when the Sultan beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Wezeer said, After thou shalt first have beheaded this man. But the Sultan replied, Wait thou until we see what is the news.

Now this dust was the dust of Jaafar, the Wezeer of the Khaleefeh, and of his attendants; and the cause of their coming was this.—The Khaleefeh had passed thirty days without remembering the affair of 'Alee the son of El-Fadl the son of Khakan, and no one mentioned it to him, until he came one night to the private apartment of Enees el-Jelees, and heard her lamenting. And her lamentation increased, and lo, the Khaleefeh opened the door, and entered the chamber, and saw Enees el-Jelees weeping. On beholding the Khaleefeh, she fell at his feet, and, having kissed them three times, reminded him of his promise. The Khaleefeh said to her, Who art thou? She answered, I am the present given to thee by 'Alee the son of El-Fadl the son of Khakan; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Khaleefeh summoned Jaafar El-Barmekee, and said to him, For thirty days I have heard no news of 'Alee the son of El-Fadl the son of Khakan, and I imagine nothing less than that the Sultan hath killed him: but, by my head! by the tombs of my ancestors! if any evil event hath happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to El-Basrah, and bring me an account of the conduct of the King Mohammad the son of Suleyman Ez-Zeynee to 'Alee the son of El-Fadl the son of Khakan.

So Jaafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noor ed-Deen; and when he heard their words, he hastened to go up to the Sultan, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to 'Alee Noor ed-Deen, the Khaleefeh would destroy him who was the cause of it. He then arrested the Sultan, and the Wezeer El-Mo'een the son of Sawee, and gave

orders to liberate 'Alee Noor ed-Deen, and enthroned him as Sultan in the place of the Sultan Mohammad the son of Suleyman Ez-Zeynee; after which he remained in El-Basrah three days, the usual period of entertainment; and on the morning of the fourth day, 'Alee Noor ed-Deen said to Jaafar, I have a longing desire to see the Prince of the Faithful. So Jaafar said to the King Mohammad the son of Suleyman, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Baghdad. He replied, I hear and obey:—and they performed the morning-prayers, and mounted all together, with the Wezeer El-Mo'een the son of Sawee, who now repented of what he had done. As to 'Alee Noor ed-Deen, he rode by the side of Jaafar: and they continued their journey until they arrived at Baghdad, the Abode of Peace.

They then presented themselves before the Khaleefeh, and related to him the case of Noor ed-Deen; whereupon the Khaleefeh addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached El-Mo'een the son of Sawee; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Noor ed-Deen threw down the sword from his hand, and, looking towards the Khaleefeh, said, O Prince of the Faithful, he hath beguiled me. So the Khaleefeh said, Do thou leave him:—and he said to Mesroor, O Mesroor, advance thou, and strike off his head. Mesroor, therefore, did so: and upon this, the Khaleefeh said to 'Alee the son of El-Fadl the son of Khakan, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of El-Basrah, and desire nothing but to have the honour of serving thee.—Most willingly I assent, said the Khaleefeh:—and he summoned the damsel, and when she had come before him, he bestowed favours upon them both; he gave to them one of the palaces of Baghdad, and assigned to them regular allowances, and made Noor ed-Deen one of his companions at the table; and he remained with him until death overtook him.

THE STORY OF 'ALEE THE SON OF BEKKAR AND SHEMS EN-NAHAR.

There was, in ancient times, in the reign of the Khaleefeh Haroon Er-Rasheed, a merchant who had a son named Abu-l-Hasan 'Alee the son of Tahir, possessing abundant property, of handsome person, beloved by every one who beheld him; and he used to enter the palace of the Khaleefeh without permission; and all the concubines of the Khaleefeh, and his other female slaves, loved him; and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants; and there used to sit at his shop a young man of the sons of the Kings of the Persians, called 'Alee the son of Bekkar.

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined eyebrows, sweet in speech, with laughing mouth; a lover of merriment and gaiety. And it happened that they were both sitting talking together and laughing, when lo, there came ten female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature; and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered with an izar of delicate fabric, and round her waist was a girdle of gold-embroidered silk: and when they arrived at the shop of Abu-l-Hasan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when 'Alee the son of Bekkar beheld her, his reason was captivated, and he desired to arise; but she said to him, Sit in thy place. Wherefore wouldst thou depart on our arrival? This is not just conduct.—So he replied, By Allah, O my mistress, I fly from that which I have beheld. And when she heard this reply, she smiled, and said to Abu-l-Hasan, What is the name of this young man, and whence is he? He answered her, He is a stranger: his name is 'Alee the son of Bekkar, and he is son of the King

of the Persians; and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me. To which Abu-l-Hasan replied, On the head. She then arose, and went her way.

Now as to 'Alee the son of Bekkar, he became in such a state that he knew not what to say; and after a while, the slave-girl came to Abu-l-Hasan, and said to him, My mistress summoneth thee, together with thy companion. So Abu-l-Hasan arose, and taking with him 'Alee the son of Bekkar, they both went to the palace of Haroon Er-Rasheed, and she introduced them into a private chamber, and seated them; and the tables were placed before them, and they ate, and washed their hands. She then brought to them the wine, and they made themselves merry with it; after which, she desired them to arise. They therefore rose and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of paradise, so that they were astonished at the rarities which they beheld. And while they were amusing themselves with the sight of these extraordinary objects, lo, ten female slaves approached with a graceful and conceited gait, resembling moons, dazzling the sight, and confounding the imagination. They stood in ranks, looking like the black-eyed damsels of paradise; and after them came ten other female slaves, with lutes in their hands, and other instruments of diversion and mirth; and they saluted the two guests, and played upon the lutes, and sang verses; and every one of them was a temptation to the servants of God. After these, came ten more female slaves, like them, high-bosomed and of equal age, with black eyes, and red cheeks, with joined eyebrows, and languishing looks, a temptation to God's servants, and a delight to beholders; and they were clad in various kinds of coloured silks, such as astonished the mind. They stationed themselves at the door; and after them came ten female slaves more beautiful than they, attired in magnificent apparel; and these, also, stationed themselves at the door.

At last there came forth from the door twenty female slaves, and among them was one named Shems en-Nahar, like the moon among the stars. She was encompassed by the exuberance of her hair, and wore blue trousers, and an izar of silk embroidered with gold, and round her waist was a girdle adorned with a variety of jewels. She continued advancing with a dignified gait until she seated herself upon the sofa; and when 'Alee the son of Bekkar beheld her, his heart was consumed with passion for her. He then said to Abu-l-Hasan, Hadst thou acted well towards me, thou hadst informed me of these things before I came in hither, in order that I might have applied my mind to consider the case, and fortified it by patience to endure the affliction that hath befallen it. And he wept and groaned and lamented. So Abu-l-Hasan said to him, O my brother, I desired nothing for thee but good; but I feared to acquaint thee with this, lest such transport should affect thee as would prevent thy meeting her, and would interpose an obstacle between thee and thy union with her. Be cheerful, then, and happy; for she offereth thee good fortune, and receiveth thee with favour.—And 'Alee the son of Bekkar said, What is the name of this damsel? Abu-l-Hasan answered, She is named Shems en-Nahar, and is one of the concubines of the Prince of the Faithful, Haroon Er-Rasheed, and this place is the palace of the Khaleefeh.

Then Shems en-Nahar sat contemplating the charms of 'Alee the son of Bekkar, and he gazed at her beauty, and they were engrossed with mutual love; and she ordered the female slaves to seat themselves, each of them in her proper place, upon a sofa: so each sat before a window; and she commanded them to sing; whereupon one of them took her lute, and sang as she was bidden; and 'Alee the son of Bekkar was charmed, and said to her, Sing to me some more verses of the same kind. She therefore touched the strings, and sang again in similar strains. Shems en-Nahar then ordered another slave-girl to sing; and after her, another: and 'Alee the son of Bekkar next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shems en-Nahar, seeing him weeping

and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she arose from the sofa, and advanced to the door of the chamber; and 'Alee the son of Bekkar arose also, and met her; and they embraced each other, and fell down fainting at the door. The female slaves, therefore, came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them some rose-water; and when they recovered, they found not Abu-l-Hasan; for he had hidden himself by the side of a sofa: and the damsel said, Where is Abu-l-Hasan? So he came forth to her from the side of the sofa; and she saluted him, and said, I beg of God that He will enable me to recompense thee, O thou of kind conduct! Then addressing 'Alee the son of Bekkar, she said, O my master, thy love hath not become extreme without my experiencing the like; and we have no resource but to bear with patience that which hath befallen us.—By Allah, O my mistress, replied 'Alee the son of Bekkar, my union with thee will not content me, nor will the flame that I feel for thee be extinguished, nor the love for thee that hath taken possession of my heart quit me, until my soul departeth! Having said this, he wept, and his tears descended upon his cheek like rain; and when Shems en-Nahar beheld him thus weeping, she wept with him; whereupon Abu-l-Hasan said, By Allah, I am in wonder at your case, and am perplexed by your condition; for your state is wonderful, and your case is extraordinary! If ye weep thus when ye are together, how will it be after ye are separated! This is not a time for lamentation and weeping, but a time for joy and gladness.

So Shems en-Nahar made a sign to a female slave, who arose and returned with some maids carrying a table, the dishes of which were of silver, containing a variety of viands. The slave-girl then placed the table before them; and Shems en-Nahar began to eat, and to feed 'Alee the son of Bekkar, until they were satisfied, when the table was removed, and they washed their hands, and the perfuming-vessels were brought with various kinds of aloes-wood, and the sprinkling-bottles with rose-water, and they were perfumed and scented; after which, vessels of graven gold were presented to them, containing varieties of drinks, and fresh and dried fruits, such as the appetite desired, and such as delighted the eyes; and next, a slave-girl brought them a basin of carnelian full of wine. Shems en-Nahar then chose ten maids, whom she stationed by them, and ten female slaves from among the singing-girls, and, having dismissed all the rest of the slave-girls to their apartments, ordered some of those who remained present to play upon the lute; and they did as she commanded them. One of them sang; and when she had finished her song, Shems en-Nahar filled a cup, and drank it, and then filled it again and gave it to 'Alee the son of Bekkar, and ordered another slave-girl to sing; after which, 'Alee the son of Bekkar drank his cup, and returned it to Shems en-Nahar, who filled it, and handed it to Abu-l-Hasan. She then took a lute, and said, No one shall sing over my cup but myself:—and, having tightened the strings, she sang to her own melody.

When 'Alee the son of Bekkar, and Abu-l-Hasan, and the rest of those who were present, heard these verses sung by Shems en-Nahar, they almost flew with delight, and they sported and laughed; but while they were thus enjoying themselves, lo, a female slave came, trembling with fear, and said, O my mistress, the Prince of the Faithful hath come, and he is at the door, with 'Afeef and Mesroor and others. And when they heard her words, they nearly died with fright; but Shems en-Nahar laughed, and said, Fear not. And she said to the female slave, Return them an answer while we remove from this place. She then gave orders to shut the doors of the apartment, and to let down the curtains over them, while they remained in it, and she closed the door of the adjoining saloon, and then went forth into the garden, and, seating herself upon her sofa, ordered a slave-girl to rub her feet, commanding the rest of the female slaves to go to their apartments, and desiring the girl who remained with her to leave the gate open, that the Khaleefeh might enter. And Mesroor came in, and those who were with him, twenty in number, with swords in their hands; and they saluted Shems en-Nahar, and she said to them, Wherefore have ye

come? They answered, The Prince of the Faithful saluteth thee: he hath become cheerless through desire of seeing thee, and informeth thee that he hath experienced this day unusual joy and happiness, and wisheth now to complete it by thy presence. Wilt thou, then, come to him, or shall he come to thee?—And she arose, and, kissing the ground, replied, I hear and obey the commands of the Prince of the Faithful. She then gave orders to bring her chief female attendants and the other slaves, and they came in, and she intimated to them that she was going to comply with the commands of the Khaleefeh. The place was completely prepared; but she said to the eunuchs, Go to the Prince of the Faithful, and inform him that I shall soon be waiting for him, when I shall have prepared the place for him with the carpets and other things. So the eunuchs repaired quickly to the Prince of the Faithful, and Shems en-Nahar arose and went to her beloved 'Alee the son of Bekkar, and pressed him to her bosom, and took leave of him. And he wept violently, and said, O my mistress, prolong to me this leave-taking: perhaps it may help to hasten the termination of my life through my love of thee: but I beg of God that he will bestow upon me patience to endure the passion by which He hath afflicted me.—By Allah, replied Shems en-Nahar, none will fall into a state of dissolution but myself; for thou wilt go forth into the market-street, and wilt enjoy the company of such as will amuse thee, and thou wilt be preserved from danger, and thy passion will be kept concealed. But as to me, I shall fall into trouble, especially since I have made an appointment with the Khaleefeh; for probably great danger will await me in consequence, on account of my desire and love and passion for thee, and my grief at having parted from thee. With what tongue shall I sing, and with what heart shall I present myself before the Khaleefeh, and with what language shall I converse with the Prince of the Faithful, and with what look shall I behold a place where thou art not, and how shall I be in an assembly in which thou art not included, and with what taste shall I drink wine of which thou art not present to partake?—Abu-l-Hasan said to her, Be not perplexed; but be patient; and be not remiss in conversing with the Prince of the Faithful this night, nor shew him any neglect.

And while they were thus talking, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come. Whereupon she arose, and said to the slave-girl, Take Abu-l-Hasan and his companion, and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark: then contrive means of leading them forth. So the slave-girl took them, and ascended with them to the projecting window, and, having closed the door upon them, went her way; and they remained looking into the garden. And lo, the Khaleefeh arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle. The Khaleefeh walked in the midst of them, while they surrounded him on every side, and Mesroor and 'Afeef and Waseef preceded him; and he advanced among them with a graceful carriage. Shems en-Nahar and all the female slaves who were with her rose to him, and met him at the gate of the garden, and, having kissed the ground before him, preceded him until he seated himself upon the sofa, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the sofas; whereupon Shems en-Nahar took her seat upon a sofa by the side of that of the Khaleefeh, and began to converse with him.—All this time, Abu-l-Hasan and 'Alee the son of Bekkar were looking on and hearing; the Khaleefeh not seeing them.—The Khaleefeh then began to toy with Shems en-Nahar, and gave orders to open the apartment where she had been sitting; and they opened its door and its windows, and lighted the candles, so that the place, in the hour of darkness, shone like the day; after which, the eunuchs removed thither the drinking-vessels.—At the sight of these things, Abu-l-Hasan exclaimed, Verily I have never beheld the like of these vessels and beverages and rarities, nor

have I ever heard of anything to be compared with these varieties of jewels! It seemeth to me as though I were dreaming! My reason is confounded, and my heart palpitateth?—But as to 'Alee the son of Bekkar, after Shems en-Nahar had quitted him, he remained a while stretched upon the floor, through the violence of his passion: and when he recovered, he began to gaze at this unparalleled scene, and said to Abu-l-Hasan, O my brother, I fear that the Khaleefeh will see us, or become acquainted with our case; and my fear is chiefly on thine account; for as to myself, I know that I am of the number of those who are about to perish; and the cause of my death is nothing else than my love and desire, and the excess of my transport and distraction; and I beg deliverance of God from the affliction that I suffer.

'Alee the son of Bekkar, and Abu-l-Hasan, continued gazing from the projecting window at the Khaleefeh and the scene around him until the feast was entirely prepared before him, when the Khaleefeh looked towards one of the female slaves, and said, Let us hear, O Gharam, some of thy delightful singing:—whereupon, with charming modulations, she sang to them certain verses of love and longing. And when Shems en-Nahar heard the song, she fell down in a swoon from the sofa upon which she was sitting, and became unconscious. The female slaves, therefore, arose and lifted her up. And as soon as 'Alee the son of Bekkar beheld her from the window, he also fell down in a fit: and Abu-l-Hasan exclaimed, Verily, fate hath divided desire between you with equality! But while they were conversing, lo, the slave-girl who had brought them up to the window came to them and said, O Abu-l-Hasan, arise, thou and thy companion, and descend; for the world hath become narrow unto us, and I fear that our affair will be exposed: arise, therefore, immediately, or we die. Abu-l-Hassan replied, How shall this young man arise with me? He hath not strength to raise himself.—So the slave-girl sprinkled rose-water upon his face until he recovered, and Abu-l-Hasan and the slave-girl lifted him up, and carried him down from the window, and proceeded a little way, when the slave-girl opened a small door of iron, and placed Abu-l-Hasan and 'Alee the son of Bekkar upon a mastabah outside. She then clapped her hands, and there came a boat with a rower in it, and she led them on board of it, and said to the boatman, Land them on the opposite bank, and make haste with them. So he plied his oars to make all haste, and, accompanied by the slave-girl, they crossed over to the opposite bank, when she departed, taking leave of them, as they landed, and saying to them, It had been my desire not to part from you; but I cannot proceed further than this spot. And she returned.

'Alee the son of Bekkar lay prostrate before Abu-l-Hasan, unable to rise; so Abu-l-Hasan said to him, This is not a place of safety, and we are here in fear for our lives, on account of the robbers and the sons of wickedness. And upon this, 'Alee the son of Bekkar arose, and advanced a little way; but he was unable to walk on. Now Abu-l-Hasan had friends in that quarter; and he repaired to one of them in whom he confided, and knocked at his door; upon which the man came forth to him quickly, and when he beheld him and his companion he welcomed them, and conducted them into his house, and, having seated them, conversed with them, and asked them where they had been. Abu-l-Hasan answered, We came forth this evening, obliged to do so by a man with whom I had some pecuniary transactions, it having been told me that he was about to set forth on a journey with my property. So I went out this night and repaired to him, taking, to cheer me, this my companion, 'Alee the son of Bekkar, and we came hoping to see him; but he hid himself from us, and we saw him not. We therefore returned with nothing, and, finding it difficult to get back this night, and seeing no other lodging for us but thine abode, we came unto thee, depending on thy usual kindness.—The man of the house then welcomed them again, and studied to shew them honour; so they remained with him during the rest of the night; and when the morning came, they went forth from him, and proceeded until they arrived at the city, and entered it; and as they passed by the house of Abu-l-Hasan, he conjured his companion 'Alee the son of Bekkar to enter, and took him in-

They then laid themselves down on beds for a little while, after which they awoke; and Abu-l-Hasan ordered his servants to furnish the house handsomely; and they did so; Abu-l-Hasan saying within himself, I must cheer this young man, and divert him from his present thought; for I know his case.

And when 'Alee the son of Bekkar recovered, he called for water, and they brought it him, and he arose and performed the ablution, and recited the divinely-ordained prayers which he had omitted during the preceding day and night, and began to console himself by conversation. When Abu-l-Hasan, therefore, saw him do thus, he approached him and said, O my master 'Alee, it will be most suitable to thy present case that thou remain with me this next night, in order that thy heart may become dilated, and the anguish of desire that thou sufferest may be dispelled, and that thou mayest beguile the time with us. He replied, Do what seemeth fit unto thee; for at all events I cannot escape from that which hath befallen me; so do as thou wilt. Abu-l-Hasan arose and summoned his servants and brought his friends, and sent to the singers and instrumental performers, who came; and they remained eating and drinking and making merry during the rest of the day, until the evening, when they lighted the candles, and the wine-cups circulated among them, and the time passed with them pleasantly. Then a female singer took a lute, and sang to them of love's parting. And when 'Alee the son of Bekkar heard her words, he fell down in a fit, and he remained in it until daybreak; and Abu-l-Hasan despaired of him; but when daylight came, he recovered, and desired to return to his house. Abu-l-Hasan could not prevent him, fearing what might be the result of his case; and his servants brought him a mule, and mounted him upon it, and Abu-l-Hasan accompanied him until he took him into his house; and when he was safe there, Abu-l-Hasan praised God for his escape from this calamity, and began to console him; but he had no power over himself, through the violence of his passion. Abu-l-Hasan then bade him farewell; and 'Alee the son of Bekkar said to him, O my brother, cease not to impart to me whatever information thou mayst have to give. He replied, I hear and obey.

So Abu-l-Hasan arose and departed from him to his shop, and opened it, and sat expecting some tidings from the damsel; but no one brought him any news. He passed the next night in his house, and when the morning came, he arose and proceeded to the house of 'Alee the son of Bekkar, and, going in to him, found him laid upon his bed, with his friends around him, and the physicians with him, each of them prescribing for him something, and feeling his pulse. And when Abu-l-Hasan entered and beheld him, he smiled; and Abu-l-Hasan saluted him, and inquired respecting his state; after which, he sat by him until all the rest of the people had gone forth, when he said to him, What is this state in which I find thee? 'Alee the son of Bekkar answered, It hath been spread about that I am sick, and my friends have heard this report, and I have no strength to arise and walk that I might give the lie unto him who asserteth me to be ill; so I remain prostrated here as thou seest me, and my friends have come to visit me; but, O my brother, hast thou seen the slave-girl, or heard any news from her? Abu-l-Hasan replied, She hath not come to me since she parted from us on the bank of the Tigris:—and he added, O my brother, beware of disgrace, and abstain from this weeping. But 'Alee the son of Bekkar said, O my brother, I have no control over myself:—and he sighed, and recited some verses, and added, I am afflicted by a calamity from which I was lately exempt, and can hope for no greater ease than death. So Abu-l-Hasan said, Perhaps God will restore thee.

And he went down from him and repaired to his shop and opened it, and he had not long sat there when the slave-girl came and saluted him; and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness. He said to her, Thou art welcome! How is Shems en-Nahar?—She answered, I will presently acquaint thee with her case:—and asked, How is 'Alee the son of Bekkar? Abu-l-Hasan, therefore, informed her of everything that he had experienced; and she lamented and sighed, and wondered at his case. She then said, The state of my mistress is more wonderful than that; for when ye went away, I returned with

my heart throbbing on your account, scarcely believing in your escape; and on my return I found my mistress lying prostrate in the chamber, speaking not nor answering any one. The Prince of the Faithful was sitting at her head, finding no one to acquaint him with her case, and not knowing what she suffered; and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shems en-Nahar, and what hath happened to thee this night? And when she heard the words of the Khaleefeh, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy sacrifice! A derangement of the stomach hath given me a head-ache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me afterwards. The Khaleefeh, therefore, asked her, What hast thou taken this day? And she answered, I breakfasted upon a dish that I had never eaten before. She then feigned that she had recovered strength, and called for some wine, and, having drunk it, begged the Prince of the Faithful to return to his diversion. So he resumed his seat in the chamber; and when I came to her, she asked me respecting thee and thy companion, and I informed her what I had done with you, and acquainted her with the verses which 'Alee the son of Bekkar had recited: whereupon she was silent. The Khaleefeh then sat, and ordered the same female slave to sing; and she sang to them of an absent lover.

And when Shems en-Nahar heard her words, she fell down again in a swoon; and I laid hold of her hand, and sprinkled some rose-water on her face, and she recovered; upon which I said to her, O my mistress, expose not thyself and those whom thy palace containeth! By the existence of thy beloved, I conjure thee to have patience. But she replied, Can anything worse than death befall me? I desire it; for it will bring me ease.—And while we were thus conversing, a slave-girl sang to them a song of love's despair. And as soon as she had finished, Shems en-Nahar again fell down in a fit. The Khaleefeh saw her, and, coming to her quickly, gave orders to remove the wine, and commanded each of the female slaves to return to her apartment. He then sat with her during the remainder of the night, until the morning, when he summoned the physicians, and desired them to employ means for her restoration, not knowing that she was suffering from love and desire. I remained with her till I thought her recovered, and this it was which prevented my coming unto you before. I left with her a number of her special attendants, when she ordered me to repair to you that I might obtain news of 'Alee the son of Bekkar, and return to her.—And when Abu-l-Hasan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret:—and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Abu-l-Hasan then remained in his shop until the close of the day, and when the day had passed he arose and locked up his shop, and went to the house of 'Alee the son of Bekkar, and knocked at the door; upon which there came forth to him one of his servants, who conducted him within. And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Abu-l-Hasan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life.—Abstain from these words, replied Abu-l-Hasan; for, if it were possible to ransom thee, I would give my life as thy sacrifice. This day the slave-girl of Shems en-Nahar came and informed me that she had been prevented from coming before only by the Khaleefeh's sitting with her mistress, and acquainted me with what had happened to her mistress.—And he related to her all that he had heard from the slave-girl; whereupon 'Alee the son of Bekkar lamented violently, and wept, and then, looking towards Abu-l-Hasan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued; and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation. So Abu-l-Hasan

complied with his desire, replying that he would stay with him that night; and they passed the night conversing together, till 'Alee the son of Bekkar, after weeping, and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon. Abu-l-Hasan thought that his soul had quitted his body; and he remained in his fit until daylight came, when he recovered, and conversed again with Abu-l-Hasan; and Abu-l-Hasan continued sitting with him till near the mid-time between sunrise and noon.

He then departed from him, and repaired to his shop and opened it; and lo, the slave-girl came and stood before him; and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is 'Alee the son of Bekkar?—O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth; for he sleepeth not by night, nor findeth rest by day; watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend. She then said to him, My mistress saluteth thee and him, and hath written to him a letter, and she is in a state more afflicting than his; she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee.—Here is the letter with me. Wilt thou, then, go with me to 'Alee the son of Bekkar, that we may receive the answer from him?—Abu-l-Hasan answered her, I hear and obey. And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of 'Alee the son of Bekkar, when he stationed her at the door, and entered the house. And as soon as 'Alee the son of Bekkar beheld him he rejoiced at his coming, and Abu-l-Hasan said to him, The cause of my coming is, that such a man hath sent to thee his slave-girl with a note conveying his salutation to thee, and hath mentioned in it that the reason of his failing to visit thee is an event that hath happened to him which excuseth him. The slave-girl is standing at the door. Wilt thou give her permission to enter?—'Alee replied, Bring her in. And Abu-l-Hasan made a sign to him that she was the slave-girl of Shems en-Nahar; and he understood the sign; and when he beheld her, he was moved, and rejoiced, and said to her, with a sign, How is the master? May God grant him restoration and health!—She answered, Well:—and she produced the letter, and gave it to him; and he took it and kissed it and read it, and then handed it to Abu-l-Hasan, who found written in it as follows:—I have written to thee a letter without fingers, and spoken to thee without a tongue, and the complete exposition of my state is this,—that I have an eye which sleeplessness never quitteth, and a heart from which solicitudes are never absent; and I am as though I had never known health or happiness, nor beheld a comely countenance, nor passed a pleasant life: I am as if my nature were made up of passion, and of the torment of excessive love and melancholy; and sickness hath become uninterrupted to me; and desire, augmented; and longing expectation, increased. I beg of God to hasten our union, that the trouble of my mind may be dispelled; and I desire that thou send me some words from thee, that I may cheer myself by them; and do thou assume a becoming patience until God give relief. And peace be on thee.

When 'Alee the son of Bekkar had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote:—

In the name of God, the Compassionate, the Merciful.—Thy letter, O my mistress, hath arrived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease; and thine emaciated slave hath understood all the gracious words contained in it. And know that complaint extinguisheth not the fire of affliction; but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth; and I will comfort myself by the mention of the word "union."

On Abu-l-Hasan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals; and he gave it to the slave-girl, and when she

had taken it, 'Alee the son of Bekkar said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love pervadeth my flesh and my bones; and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity. He then wept, and the slave-girl wept with him, and took leave of him, and departed from him.

Abu-l-Hasan went forth with her, and bade her farewell, and repaired to his shop; and as he sat there, he found his heart compressed, and his bosom contracted, and he was perplexed at his case. He remained immersed in thought during the rest of the day, and the ensuing night; and on the following day he went to 'Alee the son of Bekkar, and sat with him until the other persons had departed, when he asked him respecting his state; and he began to complain of his desire, and his excessive love and distraction. And Abu-l-Hasan said to him, I have never beheld nor heard of any lover like thee. Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love. How would it be if thou were attached to one who was adverse and deceitful, and if thy affair were exposed?—And 'Alee the son of Bekkar, says Abu-l-Hasan, inclined to my words, and thanked me for them.—Now I had (he continues) a friend who was acquainted with my case, and the case of 'Alee the son of Bekkar, and knew that we were leagued together; but no one else was informed of what passed between us; and he used to come to me and ask me respecting the state of 'Alee the son of Bekkar; and soon after, he questioned me with respect to the damsel. I answered him, She invited him to her, and more than hath already happened between them cannot take place; and this is the last of their case; but I have devised for myself a plan of proceeding which I desire to lay before thee.—His friend asked, What is it? And Abu-l-Hasan answered, I am a man known to have extensive dealings with men and women, and, I fear that the affair of these two persons may be discovered, and that such an event will be the cause of my destruction and of the seizure of my property and the ruin of my family. It is my opinion that I should collect together my property, and fit myself out, and repair to the city of El-Basrah, and there remain until I see what will be the result of their case, that no one may know my situation; for love hath gained entire possession of them, and letters have passed between them. Their intermediary is a slave-girl, who at present keepeth their secrets; but I fear that anxiety may overcome her, and she may reveal their case to somebody, and so the news of their affair may spread, and occasion my destruction; since I have no excuse to offer to my accusers.—His friend replied, Thou hast acquainted me with a perilous affair, such as the wise and knowing must regard with fear. May God avert from thee the evil that thou apprehendest, and save thee from the result which thou dreadest! This opinion is right.—So Abu-l-Hasan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of El-Basrah, and three days had not passed before he had finished his affairs and set forth to El-Basrah.

Three days after this, his friend came to visit him and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to El-Basrah; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Abu-l-Hasan! He then devised a stratagem by means of which to obtain access to 'Alee the son of Bekkar; and he repaired to his house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and 'Alee the son of Bekkar returned his salutation, and welcomed him; whereupon the man apologised to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship subsisteth between me and Abu-l-Hasan, and I

used to entrust to him my secrets, and never relinquish him for an hour; and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed; wherefore I asked the neighbours respecting him, and they said, He hath gone to El-Basrah.—Now I know no friend of his more true than thou: By Allah, then, acquaint me with his case:—And when 'Alee the son of Bekkar heard his words, his colour changed, and he was agitated, and replied, I have not heard the news of his departure before this day; and if the case be as thou hast said, trouble hath befallen me. And he hung down his head towards the ground, in thought, and after a while, raised it, and, looking towards a servant belonging to him, said to him, Go to the house of Abu-l-Hasan, and ask respecting him, whether he be still there or on a journey; and if they answer, He hath gone on a journey,—ask whither he is gone. So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Abu-l-Hasan, his dependents informed me that he had gone on a journey to El-Basrah; but I found a slave girl waiting at the door, and when she beheld me she knew me; but I knew her not: and she said to me, Art thou the servant of 'Alee the son of Bekkar? And I answered her, Yes. And she said, I have a letter for him, from the dearest of his friends. So she came with me, and she is standing at the door.—Upon this, 'Alee the son of Bekkar said, Bring her in. And the servant went forth to her, and brought her in; and the man who was sitting with the son of Bekkar looked at the slave-girl, and saw that she was an elegant person. The slave-girl then advanced to the son of Bekkar, and saluted him, and talked with him in a low voice; and he uttered oaths during the conversation, swearing that he had not mentioned a thing which she spoke of; after which, she bade him farewell, and departed.

Now the man, the friend of Abu-l-Hasan, was a jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to 'Alee the son of Bekkar, There is no doubt whatever but that the palace of the Khaleefeh hath some demand upon thee, or that thou hast dealings with it.—And who, said 'Alee the son of Bekkar, acquainted thee with that? The jeweller answered, My knowledge of it is through this slave-girl; for she is the slave-girl of Shems en-Nahar; and she came to me some time ago with a note in which was written that she desired a necklace of jewels; so I sent to her a costly necklace. And when 'Alee the son of Bekkar heard his words, he was so agitated that the jeweller feared his dissolution; but presently he recovered himself, and said, O my brother, I conjure thee by Allah to tell me how thou knowest her. The jeweller replied, Abstain from urging the inquiry. But 'Alee the son of Bekkar said to him, I will not desist from pressing thee until thou acquaint me with the truth. So the jeweller said, I will inform thee, provided that no suspicion respecting me enter thy mind, nor any restraint be imposed upon thee by my words, and I will not conceal from thee any secret, but will explain to thee the truth of the affair; on the condition, however, that thou acquaint me with thy true case, and the cause of thy sickness. He therefore told him his story, and then said, By Allah, O my brother, nothing induced me to conceal my affair from others than myself excepting my fear that people might remove the veils of protection from others. And the jeweller said to him, I desired not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Abu-l-Hasan during the period of his absence. Be happy, then, and cheerful.—And 'Alee the son of Bekkar thanked him for his speech. He then, for a while, remained silent; after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master. And 'Alee the son of Bekkar said, She supposed that I had advised Abu-l-Hasan to depart to the city of El-Basrah, and that I thus devised a stratagem that there might be no more correspondence and intercourse; and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion; for she inclined to Abu-l-Hasan. The jeweller replied, O my brother, I understood from the state

of the slave-girl this affair; but, if it be the will of God (whose name be exalted!), I will aid thee to attain thy desire.—And how, said 'Alee the son of Bekkar, wilt thou manage with her when she taketh fright like a wild animal of the desert? The jeweller answered, I must employ all my endeavours to assist thee, and my contrivance to obtain acquaintance with her, without making any exposure, or occasioning any mischief. He then begged leave to depart; and 'Alee the son of Bekkar said to him, O my brother, be mindful to conceal the secret. And he looked at him, and wept.

The jeweller bade him farewell, and departed, not knowing what to do in order to promote the affair of 'Alee the son of Bekkar, and he continued on his way meditating upon his case, and beheld a paper lying in the street: so he took it up, and looked at its directions, and lo, it was, From the most humble friend to the most excellent object of affection.—And he opened the paper, and saw written in it as follows:—

The messenger came from thee to give me hopes of union; but I rather imagined that he had misconceived:
I rejoiced not, therefore; but my grief increased, through my knowledge that my messenger had not rightly understood.

Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee; but if cruelty have originated from thee, I will requite it with fidelity; and if affection have departed from thee, I will preserve affection during estrangement.

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand; so she said to him, O my master, verily this paper dropped from me. But he returned her not an answer, walking on; and the slave-girl followed him until he approached his house; and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper; for it dropped from me. And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth; for I am a concealer of secrets; and I conjure thee by an oath that thou hide from me nothing of the affair of thy mistress: perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words, she replied, O my master, a secret will not be lost when thou art its depository, nor will an affair be unsuccessful when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter.—She then told him the whole story, and added, God is witness of the truth of what I say. He replied, Thou hast spoken truth; for I am acquainted with the foundation of the story. And he proceeded to relate to her the case of 'Alee the son of Bekkar, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this, she rejoiced; and they agreed together that she should take the paper and give it to 'Alee the son of Bekkar, and of all that should happen she should return and inform him. So he gave her the paper, and she took it and sealed it as it was before, saying, My mistress Shems en-Nahar gave it to me sealed; and when he hath read it and given me an answer, I will bring it to thee.

The slave-girl then bade him farewell, and repaired to 'Alee the son of Bekkar, whom she found expecting her coming; and she gave him the paper and he read it, and then wrote for her an answer, and gave it to her. She therefore took it, and returned with it to the jeweller, according to the agreement; and he broke open its seal, and read it, and saw written in it,—

Verily the messenger by whom our correspondence was kept concealed hath failed, having conceived displeasure:
Choose for me, therefore, a faithful messenger from among you, who approveth truth, and approveth not falsehood.

To proceed.—Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut short affection, nor have I ceased from grief, nor have I found after separation aught but destruction, nor have I had any knowledge of that which ye have mentioned, nor do I love

anything but what ye love: by Him who knoweth every secret and hidden action, my wish is only for a union with the person whom I love; and my business, the concealment of the desire that I suffer, though disease afflict me in consequence. This is the exposition of my state: and peace be on thee.

When the jeweller read this paper, and knew its contents, he wept violently. The slave-girl then said to him, Go not forth from this place until I return to thee; for he hath made an accusation against me; but he is excused; and I desire to effect an interview between thee and my mistress Shems en-Nahar, by whatever stratagem it may be accomplished. I left her prostrate, waiting for my bringing her the answer.—Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart; and when the morning came, he performed the prayers of that period, and sat expecting her arrival; and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which 'Alee the son of Bekkar wrote; and when she had read it and understood its meaning, her mind was perplexed; so I said to her, O my mistress, fear not the frustration of the affair between you in consequence of the absence of Abu-l-Hasan; for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets.—And I related to her what had passed between thee and Abu-l-Hasan, and how thou obtainedst his confidence and that of 'Alee the son of Bekkar, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made between me and thee.—And the jeweller wondered extremely.—She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted: so he replied, O my sister, I am of the sons of the common class, and not like Abu-l-Hasan; for Abu-l-Hasan was of high rank, of known reputation, in the habit of frequenting the palace of the Khaleefeh because its inmates required his merchandise; but as for me, Abu-l-Hasan used to converse with me and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Khaleefeh, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which thou proposest.—So he refused to go with her. She proceeded to tell him that she would be surety for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled; and the slave-girl therefore said to him, If it will be painful to thee to go to the palace of the Khaleefeh, and thou canst not accompany me, I will persuade her to come to thee: therefore move not from thy place until I return to thee with her. She then departed; but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female slave advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house.

After this, the slave-girl went forth, and returned with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he arose and stood up, and placed a cushion for her, and seated himself before her. She remained a while without speaking, until she had rested herself, when she uncovered her face, and it appeared to the jeweller as though the sun had risen in his abode. She then said to her slave-girl, Is this the man of whom thou spakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him, How art thou? He answered, In prosperity:—and prayed for her. And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children; and he acquainted her with all his circumstances, and said to her, I have a

house besides this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl. After this, she asked him how he had become acquainted with the foundation of the story; and he informed her of the particulars which she demanded, from the first of the affair to the last: whereupon she sighed for the separation of Abu-l-Hasan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need one of another: an action is not accomplished without words; nor a wish, without exertion; nor doth ease come unless after fatigue; nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us; and thy generous disposition requireth nothing to be added; for thou already knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me; and I have chosen her for the transaction of my affairs. Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings; and be of good heart; for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she shall open it unto thee, and she shall convey to thee my messages for 'Alee the son of Bekkar, and thou shalt be the intermediary in the transmittal of communications between me and him.

Shems en-Nahar then arose, scarcely able to do so, and departed, and the jeweller walked before her until she came to the gate of the palace, after which he returned, and sat in his place, having beheld, of her beauty, what astonished him, and heard, of her words, what confounded his reason, and witnessed, of her elegance and politeness, what amazed him. He remained reflecting upon her endowments until his mind became tranquilized; when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to 'Alee the son of Bekkar, whose servants came and met him, and walked before him until they introduced him to their master, and he found him laid upon his bed; and when he beheld the jeweller, he said to him, Thou hast been tardy in coming to me, and increased my anxiety. Having thus said, he dismissed his servants, and gave orders to shut his doors, and said to the jeweller, I have not closed my eye since thou quittedst me; for the slave-girl came to me yesterday, bringing a sealed letter from her mistress Shems en-Nahar.—And he proceeded to relate to him all that had passed between him and her; after which he said, I have become perplexed in my affair, and my patience hath failed; for Abu-l-Hasan was a cheering companion unto me, as he knew the slave-girl. And when the jeweller heard his words, he laughed: so 'Alee the son of Bekkar said to him, Wherefore dost thou laugh at my words, when I have augured well of thy coming, and taken thee as a provision against misfortunes.

And when the jeweller heard these words from him he acquainted him with all that had happened to him with the slave-girl since he had quitted him. 'Alee the son of Bekkar listened to his speech; and at every word of his that he heard, the colour of his face continued to change from yellowness to redness, and his body became at one time stronger, and at another weaker. And when he had ended his account, the son of Bekkar wept, and said to him, O my brother, I am at all events perishing, and would that my end were near! I beg of thee, in thy kindness, to show favour to me in all my affairs until God shall please to bring about what seemeth fit unto Him, and I will not oppose thee in word.—The jeweller replied, Nothing will quench this fire in thee except an interview with the person with whom thou art enamoured; but it should be in some other place than this, which is one of danger: it should be in a house of mine next to my own abode. The slave-girl came to me there, together with her mistress, and it is the place that she chose for herself: I desire, therefore, your interview with each other, and there shall ye complain one to another of what ye have suffered.—So 'Alee the son of Bekkar said, Do as thou desirest, and what thou seest fit is right.

I remained with him, says the jeweller, that night, conversing with him until

the morning came, when I performed the morning-prayers, and went forth from him, and repaired to my abode. And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and 'Alee the son of Bekkar; whereupon she said, Know that the Khaleefeh hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better. I replied, What thou sayest is true; but it is not like this my house; for this is safer, and more suited to us. The slave-girl therefore said, It shall be as thou seest fit; and I go to my mistress to acquaint her with that which thou hast mentioned, and to propose to her what thou hast said. She then repaired to her mistress, and made the proposal to her, and returned to my house, and said to me, My mistress acquiesceth with that which thou hast said. And she took forth from her pocket a purse containing some pieces of gold, saying to me, My mistress saluteth thee, and saith to thee, Take this, and procure for us with it what we require.—But I swore that I would not expend anything of it. So she took it again, and returned to her mistress, and said to her, He hath not accepted the money; but returned it to me.—And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink; and when the slave-girl came again, and beheld what I had done, it pleased her; and she ordered me to bring 'Alee the son of Bekkar; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shems en-Nahar with two maids and none else. As soon as she beheld 'Alee the son of Bekkar and he beheld her, they both fell down fainting upon the floor, and remained so for an hour; and when they recovered, they drew near to each other, and sat conversing tenderly; and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands; and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry: whereupon Shems en-Nahar said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye. And I arose, and brought a lute, and she took it and tuned it, and placing it in her lap, played upon it in an admirable manner. She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing.

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning. And when the morning came, I performed my divinely-ordained prayers, and drank some wine, and sat thinking of going to them at my other house; and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house. So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house.—He answered, The robbers who came to our neighbours yesterday and murdered such a one and took his property, saw thee yesterday removing thy things to thy other house, and came thither in the night and took what thou hadst there and murdered thy guests.—I arose, therefore, I and my neighbour, and we went to that house, and found it empty: nothing remained in it; and I was perplexed at my case, and said, As to the things, I care not for their loss; and if I borrowed some of them from my friends and they are lost, there is no harm in that; for they

know my excuse in the disappearance of my property and the plundering of my house; but as to 'Alee the son of Bekkar, and the concubine of the Prince of the Faithful, I fear that their affair will be rumoured abroad, and it will be the cause of the loss of my life.—The jeweller then looked towards his companion, and said to him, Thou art my brother and my neighbour, and wilt conceal what I should not expose: what course of conduct, then, dost thou advise me to pursue? The man answered him, That which I advise thee to do is, that thou be on thy guard; for they who entered thy house and took thy property have murdered a most distinguished party from the palace of the Khaleefeh, and have murdered also a party from the house of the chief magistrate of the police, and the guards of the court search for them everywhere, and perhaps they will find them and thy wish will be attained without any effort of thine. And when the jeweller heard these words, he returned to his house in which he resided, and said within himself, Verily that which hath happened to me is what Abu-l-Hasan feared, and on account of which he departed to El-Basrah, and I have fallen into it.

The plunder of his house became publicly known among the people, and they came to him from every quarter; and some of them rejoiced at his misfortune, and some participated in his anxiety, while he uttered his complaints to them, and neither ate nor drank. And as he sat repenting, lo, one of his servants came in to him, and said to him, There is a person at the door who asketh for thee, whom I know not. So the jeweller went forth to him and saluted him, and found him to be a man whom he knew not; and the man said, I have something to say to thee. He therefore conducted him into his house, and asked him, What hast thou to say to me? The man answered, Go with me to thy other house. The jeweller said, And dost thou know my other house? And he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety.—So I said within myself (continues the jeweller), I will go with him whither he desireth. I then repaired with him to the house, and when the man saw the house, he said, It is without a door-keeper, and we cannot sit in it: come with me, therefore, to another house. And the man continued going about from place to place, and I with him, until the night overtook us; and I put no question to him. He ceased not on his way, and I with him, till we went forth into the open plain, saying, Follow me. And he hurried on, and I hurried behind him, until we arrived at the river, when he embarked with me in a boat, and the boatmen rowed with us, till we had crossed over to the other bank; whereupon he landed from the boat, and I landed after him, and he took my hand and conducted me into a street which I had never entered before in the whole course of my life, and I knew not in what quarter it was. He then stopped at the door of a house, and opened it, and entered, taking me in with him, and locked the door with a lock of iron; after which, he led me along its passage till we came into the presence of ten men, who were as though they were one and the same man, and they were brothers.

When we went in to them, the man first mentioned saluted them, and they returned his salutation, and ordered me to sit down. So I seated myself, feeble from excessive fatigue; and they brought me some rose-water, and sprinkled it upon my face, and gave me to drink some wine, and placed before me some food. I therefore said [within myself], If there were anything injurious in the food, they would not eat with me. And when we had washed our hands [after eating], each of us returned to his place, and they said, Dost thou know us? I answered, No: nor in my life have I known your abode: nay, I know not him who brought me unto you. They then said, Acquaint us with thy story, and utter no falsehood. So I said, Know that my case is wonderful, and my affair is extraordinary. And are ye, I added, acquainted with aught of my story? They answered, Yes: we are the persons who took thy things last night, and we took thy friend, and her who was singing. And upon this I said, May God let down the curtain of his protection over you! Where are my friend and she who was singing? And they made a sign to me with their hands, pointing to one side, and answered, Here: but by Allah, O my brother,

none of us hath learnt their secret, and since we brought them we have had no interview with them, nor asked them respecting their condition, on account of the appearance of dignity and respectability which we have observed in them; and it was this which prevented our killing them. Acquaint us, therefore, with their true history, and thou shalt be secure of thine own safety and of theirs.—When I heard these words, says the jeweller, I almost died with fear and terror, and said to them, Know that, if generosity be lost, it is to be found only with you; and if I have a secret which I fear to reveal, none but your breasts will conceal it. And I proceeded to expatiate in this manner, and found that readiness in making the communication to them would be more advantageous than concealing it; so I acquainted them with all that had befallen me until I arrived at the end of the story. And when they heard my tale, they said, And is this young man 'Alee the son of Bekkar, and this female Shems en-Nahar? And they excused themselves to both of them, and afterwards said to me, Verily, of that which we took from thy house, part is gone; and this is what hath remained of it. They then restored to me most of the things, and bound themselves to convey them back to their place in my house, promising also that they would restore to me the rest: but they became divided into two parties; one party on my side, and the other against me. After this, we went forth from that house.—Such was my case.

Now as to 'Alee the son of Bekkar, and Shems en-Nahar, they were at the point of death through fear. I approached them and saluted them, and said to them, What can have happened to the slave-girl and the two maids, and whither have they gone? They answered, We have no knowledge of them. And we continued on our way until we arrived at the place where was the boat, when they put us into it; and it was the boat in which we had crossed over in the preceding evening. The boatman rowed with us until he had conveyed us to the opposite bank, and they landed us. But we had scarcely seated ourselves on the bank, when a troop of horsemen came and surrounded us on every side; whereupon the men who were with us sprang up in haste like eagles, and the boat returned to them, and they embarked in it, and it proceeded with them over the river, while I remained with 'Alee the son of Bekkar, and Shems en-Nahar, upon the bank of the river, we being unable either to move or to remain at rest. The horsemen said to us, Whence are ye? And we were perplexed for the answer; and I said to them, Verily those whom ye beheld with us we know not; but we saw them here; and as to ourselves, we are singers, and they desired to take us to sing to them, and we escaped not from them save by stratagem and soft words: therefore liberate us on this occasion, since ye have witnessed their conduct. The horsemen, however, looked towards Shems en-Nahar and 'Alee the son of Bekkar, and said to me, Thou hast not spoken truth: if thou be a person of veracity inform us who ye are, and whence ye are, and in which of the quarters of the city ye reside. And I knew not what to say; but Shems en-Nahar arose and approached the chief of the horsemen, and spoke to him privately; whereupon he descended from his horse, and mounted her upon it, and, taking the bridle in his hand, led her along; and in like manner he did to 'Alee the son of Bekkar, and to me also. The chief of the horsemen then proceeded with us to a place on the bank of the river, and called out in his foreign language, upon which there approached him a number of men, and he embarked us on board a boat, his companions embarking in another boat, and they rowed us on until we arrived at the palace of the Khaleefeh, while we suffered death from the excess of our fear. [Shems en-Nahar having there landed,] we proceeded until we came to the place from which there was a way leading to our quarter, and there we landed, and we walked on, with a party of the horsemen cheering us by their company, till we entered the house [of 'Alee the son of Bekkar], when the horsemen who were with us bade us farewell, and went their way.

As to ourselves, we entered the house, and were unable to move from our place, not knowing morning from evening, and we continued thus until the morning came. And at the close of the day, 'Alee the son of Bekkar fell down in a fit, and the women and the men wept over him, as he lay prostrate and

motionless; and some persons of his family came to me, and said, Tell us what hath happened to our son, and accquaint us with the cause of the state in which he is. I replied, O people, hear my words, and do nothing unpleasant to me; but be patient, and he will recover, and will acquaint you himself with his story. I then urged them, and impressed them with the fear of occasioning what would disgrace me with them, and while we were thus talking, lo, 'Alee the son of Bekkar moved in his bed, and his family rejoiced, and the people dispersed from him, and his family forbade me from quitting him. They sprinkled some rose-water upon his face, and when he recovered, and scented the air, they began to ask him respecting his state, and he commenced acquainting them; but his tongue would not return an answer quickly. After this, he made a sign to them that they should give me liberty to repair to my abode.

Accordingly, they suffered me to go, and I went forth, scarcely believing in my escape, and proceeded to my house, between two men, until I arrived and went in to my family; and when they beheld me in that state, they slapped their faces; but I made a sign to them with my hand that they should be silent, and they were silent. Then the two men went their way; and I rolled about in my bed the rest of the night, and awoke not till the mid-hour between sunrise and noon, when I found my family surrounding me, and saying, Who hath brought misfortune upon thee, and by his wickedness smitten thee? And I said to them, Bring me some wine. So they brought it, and I drank of it until I was satisfied, and then said to them, There hath happened what hath happened, And they went their way. And after this, I excused myself to my companions, and inquired of them respecting the things that had gone from my house, asking if any of the property had returned. They answered, A portion hath returned; for a man came and threw it down within the door of the house, and we saw him not. So I comforted myself, and remained in my house two days, unable to rise from my place; after which I fortified myself, and walked to the bath, with my heart troubled respecting the son of Bekkar, and Shems en-Nahar, having heard no tidings of them during that period, and having been unable to go to the house of 'Alee the son of Bekkar, and unable to rest in my place through my fear for myself. I then repented before God (whose name be exalted!) of the actions that had been committed by me, and praised Him for my safety.

And after a while, my mind suggested to me to repair to that place, and to return immediately; and when I was about to go, I beheld a woman standing; and looked attentively at her, and lo, she was the slave-girl of Shems en-Nahar; and when I knew her, I went on, and hastened in my pace; but she followed me, and I was alarmed at her: and every time that I looked at her, fear of her overcame me, while she continued saying, Stop, that I may tell thee something. I, however, paid no regard to her, and stopped not until I came to a mosque in a place where there were no people; whereupon she said to me, Enter this mosque, that I may say a word to thee, and fear nothing. And she conjured me: so I entered the mosque, and she entered after me; and I performed the prayers of two rek'ahs, after which I approached her, sighing, and said to her, What dost thou desire? And she asked me respecting my state, and I told her what had happened to me and to 'Alee the son of Bekkar, and said to her, What is thy story? She answered, Know that when I saw that the men had broken open the door of thy house, and entered, I feared them, apprehending that they were from the Khaleefeh, and that they would take me and my mistress, and we should perish immediately; so I fled over the terraces, together with the two maids, and we cast ourselves down from a high place among a party of people, and fled thence until we arrived at the palace of the Khaleefeh, in a most ignominious plight. We kept our affair secret, and remained in a state of torture as on hot embers until the next night became dark, when I opened the river-gate, and summoned the boatman who conveyed us away on the former night, and said to him, We know not what is become of my mistress; therefore take me in the boat that I may search for her upon the river: perhaps I may obtain some tidings of her. So he conveyed me in the boat, and proceeded with me along the river until midnight, when I saw a boat approaching the gate, with a man rowing in it, and other men, and a woman lying prostrate among them;

and the boatman continued rowing on until he arrived at the shore; and when the woman landed, I looked attentively at her, and lo, she was Shems en-Nahar. I therefore landed and went to her, stupified with joy at beholding her after I had despaired of seeing her again; and when I came before her, she ordered me to give to the man who brought her a thousand pieces of gold. Then I and the two maids carried her and laid her upon her bed, and she continued during the rest of that night in a troubled state; and when the morning came, she forbade the female slaves and eunuchs to come in to her or to approach her that day. But on the following day she recovered, and I found her as though she had come forth from a burial-ground; so I sprinkled some rose-water upon her face, and changed her clothes, and washed her hands and her feet, and ceased not to persuade her until I excited in her a desire for some food; and I gave her some wine to drink, though she had no appetite for it.

And when she took the air, and strength returned to her, I said to her, O my mistress, have a regard for thyself, for thou hast suffered difficulties enough, and hast been at the point of destruction. But she replied, O good slave-girl, death were easier to me than that which hath befallen me; for it seemed that I should be killed, and that no stratagem could save me; because the robbers, when they took us from the house of the jeweller, asked us and said, Who art thou, and what is thy condition?—but I answered, I am a singing girl:—and they believed me: then they asked 'Alee the son of Bekkar respecting himself, and said to him, Who art thou, and what is thy condition?—and he answered, I am of the common people. And they took us, and we proceeded with them until they brought us to their abode, and we hastened with them, through the excess of our fear; and when they had rested with us at their dwelling, they looked at me, and, seeing the apparel and necklaces and jewels with which I was decked, they disbelieved my assertion, and said, These necklaces belong not to one of the female singers. They then said to me, Be veracious to us, and tell us the truth. What is thy history? But I returned them no answer, saying within myself, Now will they kill me for the ornaments and apparel that are upon me:—and I uttered not a word. And they looked towards 'Alee the son of Bekkar, and said to him, And whence art thou; for thine appearance is not that of the common people? But he was silent. We concealed our affair, and wept. And God inclined the hearts of the robbers towards us; and they said to us, Who is the owner of the house in which ye were? We answered them, Its owner is such a one, the jeweller. And one of them said, I know him well, and I know that he is residing in his other house, and I will take upon myself to bring him to you immediately. And they agreed together to put me in a place by myself, and 'Alee the son of Bekkar in a place by himself, and said to us, Rest ye, and fear not that your affair will be revealed, for ye are secure from us. Then their companion went to the jeweller, and brought him, and he revealed our case to them, and we went in to him; after which, one of the men provided for us a boat, and they placed us in it, and crossed over with us to the opposite bank, and having landed us there, departed. And a troop of horse, of the patrol, came and said, Who are ye? So I spoke with the chief of the patrol, and said to him, I am Shems en-Nahar, the concubine of the Khaleefeh: I made myself merry with wine, and went forth to visit some of my acquaintances among the wives of the Wezeers, and the robbers came upon me, and took me, and brought me to this place, and when they beheld you they fled; and I am able to requite thee. And when the chief of the horsemen heard my words, he knew me, and, descending from his horse, mounted me upon it, and in like manner he did to 'Alee the son of Bekkar and to the jeweller; and in my heart now burneth a flame of fire on their account, especially for the jeweller, the companion of the son of Bekkar: repair, therefore, unto him, and salute him, and inquire of him respecting 'Alee the son of Bekkar.

I blamed her (said the slave-girl) for what she had done, and cautioned her, saying to her, O my mistress, fear for thyself:—but she cried out at me, and was angry at my words. I then arose and departed from her, and came unto thee; but found thee not; and I feared to go to the son of Bekkar; so I stood looking out for thee, that I might ask thee respecting him, and know in what

state he is. And I beg of thy goodness that thou wilt receive from me some money; for probably thou borrowedst some things of thy friends and thou hast lost them, and it is necessary that thou make a compensation to them for such of their things as have been lost in thy house. So I replied, says the jeweller, I hear and obey. I then walked with her until we came near to my house, when she said to me, Stop here until I return to thee. And she departed, and returned bringing the money, and gave it to me, saying, O my master, in what place shall we meet thee? I answered her, I will go to my house immediately, and will endure hardship for thy sake, and devise some means of procuring thee access to him; for access to him is difficult at the present time.

She then bade me farewell, and departed, and I carried the money to my abode, and, counting it, found it to be five thousand pieces of gold; and I gave some of it to my family, and to every one who had anything in my possession I gave a compensation. After this, I took my young men, and repaired to the house from which the things had been lost, and brought the carpenters and the builders, and they restored it to its former state; and I placed my female slave in it, and forgot what had happened to me. I then went to the house of 'Alee the son of Bekkar, and when I arrived there, his slaves accosted me, and one of them said to me, The slaves of our master have been seeking thee night and day, and he hath promised them that whosoever of them bringeth thee to him he will emancipate him; so they are searching for thee, but know not where thou art. Vigour hath returned to my master; but he recovereth and relapseth frequently; and when he recovereth, he mentioneth thee, and saith, Ye must bring him unto me for a moment, and he shall return and go his way.—So I went with the young man to his master, and found him unable to speak; and when I beheld him, I seated myself at his head, and he opened his eyes, and, seeing me, he wept, and said to me, Thou art welcome. I then raised him, and seated him, and pressed him to my bosom; and he said to me, Know, O my brother, that since I laid myself down I have not sat up until now; and praise be to God for my beholding thee!—I continued raising him, says the jeweller, until I placed him upon his feet, and made him walk some paces, and changed his clothes, and he drank some wine; and when I saw in him signs of vigour, I related to him what had happened with the slave-girl; no one else hearing me; after which I said to him, Brace up thy nerves, for I know what thou sufferest. And he smiled, and I said to him, Thou wilt experience nothing but what will rejoice thee and cure thee. Then 'Alee the son of Bekkar gave orders to bring a repast; and they brought it; and he made a sign to his young men, whereupon they dispersed; and he said to me, O my brother, hast thou seen what hath befallen us? And he excused himself to me, and asked me how I had been during the late period. So I acquainted him with all that had happened to me from first to last; and he wondered, and said to the servants, Bring me such and such things. And they brought him costly furniture, and articles of gold and silver, more than I had lost, and gave to me all of them; and I sent them to my house, and remained with him the next night. And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is death or union; and I am nearer unto death; would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state. Were it not for my fear of God, I would hasten my own destruction. And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses; but it hath a known period, and a decreed end.—And he poured forth his tears; and I said to him, O my master, know that I purpose repairing to my house; for perhaps the slave-girl will return to me with news. He replied, There will be no harm in thy doing so; but return quickly to acquaint me.

I therefore took leave of him, and departed to my house; and I had scarcely sat down when I beheld the slave girl approaching, weeping and wailing; and I said to her, What is the cause of this?—O my master, she answered, know that an event hath happened to us from which we are in fear; for when I went away from thee yesterday, I found my mistress incensed against one of the two

maids who were with us that night, and she gave orders to beat her; and she feared her mistress and fled, and one of the officers charged to keep the door met her, and took her, and desired to send her back to her mistress. But she made a disclosure to him, and he coaxed her, and desired her to make known her case, upon which she acquainted him with our proceedings; and the news reached the Khaleefeh, and immediately he gave orders to remove my mistress Shems en-Nahar and all her property to his own palace, and appointed twenty eunuchs to guard her. I have not yet had an interview with her, nor acquainted her with the cause; but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affair and hers, and she hath no one more faithful in keeping a secret than myself. Go thou, therefore, O my master (she continued), to 'Alee the son of Bekkar, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape.—Upon this, says the jeweller, excessive anxiety overcame me, and the universe became dark before my face at the words of the slave-girl. She proposed her departure, and I said to her, What is thy advice? It is my advice, she answered, that thou hasten to 'Alee the son of Bekkar, if he be thy friend, and thou desire his escape: thine be it to communicate this news to him quickly; and be it mine to apply myself to learn further news. She then bade me farewell, and went forth.

And when the slave-girl had gone away, I arose and went forth after her, and repaired to 'Alee the son of Bekkar. I found him holding forth to himself expectations of union, and soothing himself with impossibilities; and when he saw that I had returned to him quickly, he said to me, I see thee to have come back to me immediately. I replied, Cease to indulge thine attachment and to promise thyself success, and abstain from thus busying thy mind; for an event hath occurred that may occasion the loss of thy life and thy property. And when he heard these words, his condition became changed, and he was agitated, and said, O my brother, acquaint me with that which hath happened. —O my master, I replied, know that such and such things have happened, and if thou remain in this thy house till the close of the day, thou wilt inevitably perish. And 'Alee the son of Bekkar was confounded, and his soul almost quitted his body, and he exclaimed, Verily to God we belong, and verily to Him we return!—and said, What shall I do, O my brother; and what is thy advice? I answered, My advice is, that thou take with thee as much of thy property as thou canst, and of thy young men such as thou confidest in, and that thou repair with us to another country before this day shall have expired. And he said to me, I hear and obey. He then arose, perplexed at his case, now walking, and now falling down, and took what he could, and made an excuse to his family, charging them with such orders as he desired, and, taking with him three loaded camels, mounted his horse. I also had done the same, and we went forth privately, and stopped not in our journey during the rest of the day and the next night, until the close of the night, when we put down our loads, and tied up our camels' feet, and slept; and, being overcome by fatigue, we were neglectful of ourselves; and lo, robbers surrounded us, and took all that we had with us, and slew the young men on their attempting to defend us. They then left us in our place, in a miserable condition, after they had taken away the property; and when we had arisen, we proceeded until morning, and arrived at a town, and, entering it, repaired to its mosque, stripped of our clothing.

We sat in one side of the mosque the remainder of the day, and passed the next night in it, without food or drink; and at daybreak we performed the morning-prayers, and sat down again; and lo, a man entered, and saluted us, and, after performing the prayers of two rek'ahs, looked towards us and said, O men, are ye strangers? We answered, Yes: robbers have intercepted us and stripped us, and we entered this town, but know not in it anyone with whom to lodge. So the man said to us, Will ye arise and accompany me to my house? I said, therefore, to 'Alee the son of Bekkar, Arise and let us go with him, and save ourselves from two troubles: the first is, that we fear

some one may come in to us who knoweth us in this mosque, and so we may be disgraced; and the second, that we are strangers, and have no place in which to lodge. And 'Alee the son of Bekkar replied, Do what thou wilt. The man then said to us a second time, O poor men, comply with my desire, and come with me to my abode. I therefore replied, We hear and obey. And the man took off and gave to us part of his own clothing, and clad us, and spoke kindly to us; and we arose and went with him to his house; and he knocked at the door, and there came forth to us a young eunuch, who opened the door; and the man, the owner of the house, entered, and we entered after him. He then gave orders to bring a wrapper, containing clothes, and pieces of muslin for turbans, and clad us with two suits, and gave us two pieces of muslin, and we turbaned ourselves, and sat down; and lo, a slave-girl approached us with a table, and placed it before us, and we ate a little; after which, the table was removed, and we remained with him until night.

And 'Alee the son of Bekkar sighed, and said to me, O my brother, know that I am inevitably perishing, and I desire to give thee a charge, which is this: that when thou seest me to have died, thou repair to my mother, and acquaint her, that she may come to this place for the sake of receiving the visits of condolence for me, and be present at the washing of my corpse; and exhort her to bear my loss with patience. He then fell down in a fit; and when he recovered, he heard a damsel singing at a distance, and reciting verses; and he listened to her and heard her voice; one moment becoming insensible; and another, recovering; and another, weeping in his anguish and grief at that which had befallen him. And as soon as 'Alee the son of Bekkar had heard her song, he uttered a groan, and his soul quitted his body.

When I saw that he was dead, says the jeweller, I gave a charge respecting him to the master of the house, and said to him, Know that I am going to Baghdad to acquaint his mother and his other relations, that they may come to prepare his funeral. I then repaired to Baghdad, and entered my house, and changed my clothes; after which, I went to the house of 'Alee the son of Bekkar. And when his young men saw me, they came to me and inquired of me respecting him; and I asked them to beg permission for me to have an interview with his mother; and she gave me permission. So I entered and saluted her, and said, Verily, when God decreeth an event, there is no escaping from it; and a soul cannot depart but by the permission of God, according to the decree which prescribeth its term. And from these words, the mother of 'Alee the son of Bekkar inferred that her son had died; and she wept violently, and then said to me, By Allah I conjure thee to tell me: hath the soul of my son been taken? But I could not return her an answer, through the excess of my grief: and when she saw me in this state, she was suffocated with weeping, and fell upon the floor in a fit; and as soon as she was recovered, she said, How did it happen to my son? I replied, May God abundantly compensate thee for his loss!—and then acquainted her with all that had happened to him, from beginning to end. She said, Did he give thee any charge? And I answered her, Yes:—and informed her of that with which he had charged me, and said to her, Hasten to perform his funeral. But on hearing my words, she fell down again in a swoon: and when she recovered, she resolved to do as I had charged her.

I then returned to my house, thinking, on my way, upon the charms of his youth; and while I was thus proceeding, lo, a woman laid hold upon my hand, and, looking at her, I saw her to be the slave-girl who used to come from Shems en-Nahar. Despondency had overcome her; and when we recognised each other, we wept together until we arrived at the house, when I said to her, Hast thou become acquainted with the case of 'Alee the son of Bekkar? She answered, No, by Allah. And I related to her what had happened to him, and then said to her, And in what state is thy mistress?—The Prince of the Faithful, she answered, would not listen to what any one said against her; in consequence of the violence of his love for her; but regarded all her actions in a favourable light, and said to her, O Shems en-Nahar, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then

gave orders to furnish a gilded apartment, and an elegant closet; and she became in high favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shems en-Nahar by his side (but her patience had failed, and her disorder had increased); and he then commanded one of the female slaves to sing: so she took the lute and struck its chords and sang to him. And when Shems en-Nahar heard that slave-girl's song, she was unable to keep her seat, and fell down in a fit. The Khaleefeh threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead. He lamented for her death, and gave orders to break all the kanoons and other instruments of music that were there, and removed her corpse to a closet, where he remained with it for the rest of the night; and when the day broke, he made preparations for her funeral, and commanded to wash and shroud and bury her, and mourned for her greatly, asking no questions respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of 'Alee the son of Bekkar is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desiredst, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shems en-Nahar died, emancipated her female slaves, on the same day, and I am one of them, and we are staying at her tomb, in such a place. I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shems en-Nahar, and then went my way, and remained waiting for the funeral-procession of 'Alee the son of Bekkar until it arrived, when the people of Baghdad went forth to join it, and I went with them; and I found the slave-girl among the women, and she was the most violent of them in lamentation; and I never witnessed in Baghdad a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shems en-Nahar.

THE STORY OF THE PRINCE KAMAR EZ-ZEMAN AND THE PRINCESS BUDOOR.

There was, in ancient times, a King named Shah Zeman, possessing numerous troops and attendants and guards. He dwelt in the Islands of Khalidan, which are adjacent to the country of the Persians; and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son; so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his Wezeers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Wezeer replied, Perhaps God will yet bring to pass some event; therefore place thy reliance upon God, O King, and perform the ablution, and recite the prayers of two rek'ahs. It is also my advice that thou give a banquet, and invite to it the poor and the needy, and let them eat of it and pray to God (whose name be exalted!) that he may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered. After that thou wilt probably obtain they desire.—The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Kamar ez-Zeman. He rejoiced at the birth with the utmost joy, and they decorated the city for seven days; the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and

form, and his father loved him so that he could not be absent from him by night nor by day; and the King Shah Zeman complained to one of his Wezeers of the excess of his love for his son, saying, O Wezeer, I fear for my son Kamar ez-Zeman from the calamities and accidents of fortune, and desire to marry him during my life. The Wezeer therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Shah Zeman said, Bring hither to me my son Kamar ez-Zeman. And he came, and hung down his head towards the ground in modesty before his father. His father then said to him, O Kamar ez-Zeman, know that I desire to marry thee and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women; for I have found books with narratives of their fraudulence, and miracles have been occasioned by their cunning. Marriage, O my father, is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Shah Zeman heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Kamar ez-Zeman manifested towards him: yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger: on the contrary he shewed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

Meanwhile, Kamar ez-Zeman increased every day in beauty and comeliness, and in elegance and tenderness of manner. The King Shah Zeman bore with him patiently for a whole year, until he became perfect in eloquence and grace: mankind were ravished by his beauty, and every zephyr that blew wafted the praises of his loveliness: he became a temptation unto lovers, and as a paradise to the desirous; sweet in his speech; his face put to shame the full moon; he was endowed with justness of stature and form, and with graceful and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch.

Now when he had completed another year, his father called him and said to him, O my son, Wilt thou not listen to my words? And upon this Kamar ez-Zeman fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing thee? So the King Shah Zeman continued, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultan over my dominions before my death. But when Kamar ez-Zeman heard these words of his father, he hung down his head for a while; after which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee; but by his claims upon thee I conjure thee that thou constrain me not to marry: and think not that I will marry during the whole course of my life; for I have perused the books of the former and the later generations, and known all the calamities and misfortunes that have happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them.—And when the King Shah Zeman heard these words from his son Kamar ez-Zeman, and understood the verses which he quoted, he returned him not an answer, from the excess of his affection for him; but treated him with increased favour and consideration.

The assembly broke up immediately; and after it was dissolved, the King Shah Zeman summoned his Wezeer, and in private said to him, O Wezeer, tell me what I shall do in the affair of my son Kamar ez-Zeman: for I consulted thee on the subject of marrying him as preparatory to making him Sultan, and thou advisedst me to do so, and to mention the matter of marriage to him: so I proposed it to him, and he disobeyed me: acquaint me, therefore, now, with that which thou seest to be best. The Wezeer replied, That which I advise thee to do, O King, is, that thou have patience with him for another year; and when

thou desirest to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the emeers and wezeers are present, and all the troops are standing before thee. Then, when all these are assembled, send to thy son Kamar ez-Zeman, and summon him to thy presence; and when he is come, address him on the subject of marriage in the presence of all the emeers and wezeers, and the chamberlains and lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors: for he will be bashful before them, and will not be able to oppose thee in their presence.—And when the King Shah Zeman heard these words of his Wezeer, he rejoiced exceedingly; he approved of the Wezeer's advice, and bestowed upon him a magnificent robe of honour.

The King Shah Zeman had patience with his son Kamar ez-Zeman another year; and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection: his eye was more enchanting than Haroot; and the play of his glance more seductive than Et-Taghoot: his cheeks shone with redness; and his eyelashes scorned the sharp, piercing sword: the whiteness of his forehead resembled the shining moon; and the blackness of his hair was like the dark night.—The King Shah Zeman, having attended to the words of the Wezeer, waited another year until a festival-day, when the King's court was attended by all the emeers and wezeers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Kamar ez-Zeman, who, when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back. And his father said to him, Know, O my son, that I have summoned thee on this occasion before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in what which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death.—But when Kamar ez-Zeman heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cups of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the subject of marriage, and I would not consent to the proposal?—Then Kamar ez-Zeman unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abased and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son, and terrified him; and, calling to the memlooks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O baseborn, and nursling of impurity! How couldst thou presume to make me this reply before my soldiers and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him?—He then commanded the memlooks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle. The farrashes, therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement; and they placed in it a couch for Kamar ez-Zeman, upon which they spread a mattress and a leather covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the day time. Then the memlooks conducted Kamar ez-Zeman into this saloon, and stationed a

eunuch at its door. And when they had done this, Kamar ez-Zeman ascended the couch, with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married; for if I had done so, it had been better for me than being in this prison!—Thus did it befall Kemar ez-Zeman.

Now as to his father, he remained upon his throne during the rest of the day, until sunset, when he retired with the Wezeer, and said to him, Know, O Wezeer, that thou hast been the cause of all this which hath happened between me and my son, by the advice that thou gavest me; and what dost thou counsel me to do now?—O King, answered the Wezeer, leave thy son in the prison for a period of fifteen days: then summon him before thee, and command him to marry; for he will never oppose thee again. And the King received this advice of the Wezeer, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him. The King Shah Zeman used to remain without sleep every night until he put his arm under the neck of Kamar ez-Zeman, and then he slept. So he passed that night with a heart disordered on his account, and remained turning over from side to side as though he were lying upon the burning embers of hell: uneasiness overcame him, and sleep visited him not all that night.

But as to Kamar ez-Zeman, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candlestick; and after this, brought him some food. So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Shah Zeman, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him; his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father. And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from their food. He then performed the ablution preparatory to prayer, and recited the prayers of sunset and nightfall; after which he sat upon the couch, reciting the Kur-an. He recited the Chapters of "The Cow" and "The Family of 'Emran" and "Ya-Seen" and "The Compassionate" and "Blessed is He in whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God. Having done this, he laid himself on the couch, upon a mattress covered with Maadinee satin, with two facings, and stuffed with ostrich-feathers; and when he desired to sleep he took off his outer clothes, and slept in a shirt of delicate waxed stuff, having upon his head a blue Muroozee kerchief, and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept, with the lighted lantern at his feet, and the lighted candle at his head; and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him.

Now the saloon and the tower were ancient, and had been deserted for many years; and in the tower was a Roman well, inhabited by a Jinneeyeh of the posterity of Iblees the Accursed. The name of that Jinneeyeh was Meymooneh the daughter of Ed-Dimiryat, one of the celebrated Kings of the Jan. And when Kamar ez-Zeman had remained asleep until the first third of the night had passed, this 'Efreeteh ascended from the Roman well to repair towards heaven for the purpose of listening by stealth; and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon she found a couch placed there, with the form of a man

sleeping upon it, and a lighted candle at his head, and a lighted lantern at his feet; and the 'Efreeteh wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle; it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were intensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched, and his odour diffused itself like fragrant musk. At the sight of him, Meymooneh the daughter of Ed-Dimiryat extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators!—for this 'Efreeteh was of the believing Jinn. So she continued a while gazing at the face of Kamar ez-Zeman, exclaiming, There is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him, but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God: but how could his family leave him neglected in this ruinous place! If any of our Marids came up unto him now they would destroy him!—The 'Efreeteh then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an 'Efreet, named Dahnash, whereupon she pounced upon him like a hawk. When Dahnash, therefore, perceived her, and knew that she was Meymooneh, the daughter of the King of the Jinn, he feared her; the muscles of his side quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman, engraved upon the seal of Suleyman, that thou treat me with benevolence, and hurt me not! And when Meymooneh heard these words of Dahnash, her heart was moved with tenderness towards him, and said to him, Thou hast conjured me by a mighty oath; but I will not liberate thee until thou hast informed me whence thou art now come.—O mistress, he replied, know that I am come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night; and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of the Jinn, either of the upper who fly or of the lower or those who dive, may oppose me. Meymooneh said to him, And what hast thou seen this night, O Dahnash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Suleyman the son of Daood (on both of whom be peace!), that if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones.—Then the 'Efreet Dahnash the son of Shemhoorish the Flyer said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China, which are the dominions of the King El-Ghayoor, the monarch of the Islands and the Seas and the Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee: for my tongue would fail to do so; but I will mention to thee some of her characteristics as nearly as I can.—As to her hair, it is like the nights of emigration and separation; and as to her face, it is like the days of union.

She hath a nose like the edge of the polished sword, and cheeks like deep red wine, or like anemonies; her lips resemble coral and carnelion, and the moisture of her mouth is more delicious than the best wine, and would quench

the fire of the inflamed; her tongue is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it—extolled be the perfection of Him who created and finished it!—by the side of which are two smooth and round arms.

Her other charms, the describer cannot reckon; but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support; and I wondered how they could sustain what was above them. Other particulars I omit; for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Dahnash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive conqueror; he is lord of numerous armies and regions and islands and cities and habitations. His name is the King El-Ghayoor, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces, each of a particular kind. The first palace is of crystal; the second, of marble; the third, of the iron of China; the fourth, of onyx and other precious stones; the fifth, of silver; the sixth, of gold; and the seventh, of jewels. He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and commanded his daughter to reside in each palace for a certain period of the year, and then to remove to another of them. Her name is the Queen Budoor. When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the Kings sent to her father to request her of him in marriage; and he mentioned the subject of marriage to her; but she disliked it, and said to her father, O my father, I have no wish at all to marry; for I am a princess and a queen, ruling over men, and I desire not a man to rule over me. Yet the more she shewed reluctance to marry, so much the more did her suitors increase in eagerness to possess her. All the Kings of the Interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor, and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten old women, kahramanehs, to guard her, and forbidding her to behold the seven palaces; after which, he made it appear that he was incensed against her, and sent letters to all the Kings, informing them that she was afflicted with insanity, and that she had been confined for a year.

The 'Efreet Dahnash, having related these facts to the 'Efreeteh, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep; but from my love for her I do her no injury; for her loveliness is surpassing: every one who seeth her is jealous of her with respect to his own self. I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion; and afterwards, if thou desire to chastise me or to enslave me, do it; for it is thine to command, and thine to forbid.—Then the 'Efreet Dahnash hung down his head towards the earth, and lowered his wings. But the 'Efreeteh Meymooneh, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some

wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him.—And what, said Dahnash, is the story of this young man? She answered, Know, O Dahnash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned. His father commanded him many times to marry; but he refused; and his father, when he had thus opposed him, was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night I beheld him.—O my mistress, replied Dahnash, shew me this young man, that I may see whether he be more beautiful than my beloved, the Queen Budoor, or not; for I do not imagine that there existeth in this age the like of my beloved.—Thou liest, rejoined the 'Efreeteh, O accursed! O most unlucky of Marids, and most contemptible of Devils! for I am certain that there existeth not the equal of my beloved in these countries. Art thou mad, then, that thou comparest thy beloved unto mine?—I conjure thee by Allah, O my mistress, resumed Dahnash, that thou come with me to see my beloved, and I will return with thee and behold thine.—It must be so, O accursed, said Meymooneh; for thou art a knavish Devil? but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet: if thy beloved, whom thou holdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine and against me; but if my beloved prove to be the more beautiful, the bet shall be mine and against thee. The 'Efreet Dahnash replied, O my mistress, I consent to this condition willingly: come then with me to the islands. But Meymooneh said, The place of my beloved is nearer than that of thine: here it is beneath us: so descend with me to see my beloved; and after that, we will repair to thine. Dahnash replied, I hear and obey.

They then descended, and alighted within the precincts of the saloon in the tower, and Meymooneh, having stationed Dahnash by the side of the couch, put forth her hand, and raised the sheet from the face of Kamar ez-Zeman, the son of the King Shah Zeman; whereupon his face beamed and shone, and glistened and glittered. Meymooneh beheld him, and then, turning her eyes immediately towards Dahnash, said to him, Look, O accursed, and be not the basest of fools: for I am a maiden, and am fascinated by him. So Dahnash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Meymooneh, By Allah, O my mistress, thou art excused; but it remaineth to be shewn that the female is different from the male: yet, by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Meymooneh heard these words of Dahnash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow; and she said to him, I swear by the brightness of this glorious aspect that thou shalt go, O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire, and dart at thee my destructive sparks, and scatter thee torn in pieces over the deserts, making thee an example to the stationary and the night-traveller.—So Dahnash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful and sweeter.

Then the 'Efreet Dahnash flew away immediately, and Meymooneh flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner. The 'Efreet and 'Efreeteh descended with her, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other, as though they were twins, or an only brother and sister:

they were a temptation to the abstinent. Dahnash and Meymooneh began to gaze upon them, and the former said, Verily my beloved is the more beautiful.—Nay, replied Meymooneh: my beloved is the more beautiful. Woe to thee, O Dahnash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved.—She then kissed Kamar ez-Zeman several times, and recited an ode in his praise. And when Dahnash heard it, he was extremely delighted, and full of admiration; but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him: I will now endeavour to recite some, the best that I can think of. So he approached his beloved, Budoor, and, having kissed her between the eyes, looked towards the 'Efreeteh Meymooneh, and towards his beloved, and recited an ode; but with a wandering mind. And when he had finished, the 'Efreeteh said, Thou hast done well, O Dahnash: but which of these two is the more beautiful? He answered, My beloved, Budoor, is more beautiful than thine.—Thou liest, O accursed! she replied; for my beloved is more beautiful than thine.

Thus they continued contradicting each other, until Meymooneh cried out at Dahnash and would have laid violent hands upon him; but he abased himself before her; and, softening his speech, said to her, Let not the truth be grievous unto thee: annul thy assertion and mine; for we each pronounce in favour of our beloved: let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide. Meymooneh replied, So shall it be. She then struck the floor with her foot, and there arose from it an 'Efreet, blind of one eye, and with a diseased skin; his eyes were slit upwards in his face; upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands were like those of the Kutrub, with claws like the claws of the lion, and his feet were like the elephant's, with hoofs like those of the ass. As soon as the 'Efreet arose, and beheld Meymooneh, he kissed the ground before her, and, placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Kashkash, I desire that thou judge between me and this accursed Dahnash. She then acquainted him with the case from first to last; and upon this, the 'Efreet Kashkash looked upon the face of the young man, and upon that of the damsel, and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Marid Kashkash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Meymooneh and Dahnash, and recited some amatory verses, and then added, By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness.—Excellent, said Meymooneh, is this advice that thou hast given, and I approve of it.—And I also, said Dahnash, approve of it.

Upon this, therefore, Dahnash transformed himself into a flea, and bit Kamar ez-Zeman upon his neck, in a soft place: so Kamar ez-Zeman put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and, moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Kamar ez-Zeman wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun, with a form like the letter Alif, of quinary stature, high bosomed, and with red cheeks. And when Kamar ez-Zeman thus beheld the lady Budoor, the daughter

of the King El-Ghayoor, and observed her beauty and loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a hoofeyeh of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what he desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not; for Dahnash had made her sleep heavy: so Kamar ez-Zaman squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Kamar ez-Zeman. But she awoke not, nor moved her head. And he remained for an hour reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it: but, please God, when morning cometh, I will say to my father, Marry me to her:—and I will not suffer mid-day to pass before I possess her and delight myself with her beauty and loveliness.—He then inclined towards Budoor to kiss her: whereupon Meymooneh the Jinneeyeh trembled and was confounded: but as to the 'Efreet Dahnash, he leaped for joy. When Kamar ez-Zeman, however, was about to kiss her upon the mouth, he feared God, and turned away his face, saying within himself, I will have patience; for perhaps my father, when he was incensed against me, and imprisoned me in this place, brought unto me this bride, and commanded her to sleep by my side, to prove me by her, and charged her not to appear awake on my attempting to rouse her, and said to her, Whatsoever Kamar ez-Zeman do to thee, acquaint me with it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage,—and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her; but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her.—Then Kamar ez-Zeman raised the hand of the damsel, and took her ring from her little finger. It was worth a large sum of money; for its stone was a precious jewel. So Kamar ez-Zeman took off this ring from the little finger of the Queen Budoor, and, having put it on his own little finger, turned his back towards her, and slept.

The Jinneeyeh Meymooneh, when she saw this, rejoiced, and said to Dahnash and Kashkash, Have ye seen my beloved, Kamar ez-Zeman, how he hath abstained from this damsel? This is the result of the perfection of his excellencies. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her, and slept.—They answered her, We have witnessed his perfect conduct.

Meymooneh then transformed herself into a flea, and, entering beneath the clothes of Budoor, the beloved of Dahnash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemonies, and eyes that put to shame the beautiful Hooreeyehs, and a mouth like the seal of Suleyman. When she beheld him, distraction and ecstasy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger: I know him not; and wherefore is he lying by my side in the same bed?—Then looking at him again, and contemplating his elegance and his amorous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as the moon, and my heart is almost rent by ecstasy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and delighted myself with his loveliness.—Then the Queen Budoor immediately looked in the face of Kamar ez-Zeman, and said to

him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep! And she shook him with her hand. But Meymooneh the Jinneeyeh immersed him in sleep, and pressed down his head with her wing: so he awoke not. The Queen Budoor shook him again with her hand, and said to him, By my life I conjure thee to comply with my desire and awake from thy sleep! Arise, O my master, and recline upon the cushion, and sleep not!—But Kamar ez-Zeman returned her no reply, nor addressed her with a word; still snoring in his sleep. So the Queen Budoor said, Wherefore art thou so proud, with thy beauty and loveliness and elegance and amorous aspect? As thou art comely, so am I also. Why dost thou act thus? Have they instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night?—Kamar ez-Zeman then opened his eyes; whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs; her heart throbbed, and she said to Kamar ez-Zeman, O my master, speak to me! O my beloved, converse with me! O object of my passion return me a reply, and tell me what is thy name; for thou hast captivated my reason!—But all this while, Kamar ez-Zeman remained immersed in sleep and replied not a word. And the Queen Budoor sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little finger.—And she searched for something to take from him, and, taking off his ring from his finger, put it on hers, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Meymooneh beheld this, she rejoiced exceedingly, and said to Dahnash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: but I pardon thee.—She then wrote for him a paper of manumission, and, looking towards Kashkash, said to him, Do thou insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Dahnash and Kashkash advanced towards the Queen Budoor, and insinuated themselves beneath her, and having flown away with her and conveyed her back to her place, restored her to her bed, while Meymooneh remained alone gazing at Kamar ez-Zeman as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Kamar ez-Zeman awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? It seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase.—He then called out to the eunuch who was sleeping at the door, and said to him, Woe to thee, O accursed! Rise!—The eunuch, therefore, arose, his reason wandering from sleep, and brought to him the basin and ewer. And Kamar ez-Zeman rose, and performed the ablution, recited the morning-prayers, and sat repeating the praises of God. Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Woe to thee, O Sawab! Who hath come hither, and taken away the damsel from my side while I was asleep?—The eunuch said, O my master, what damsel?—The damsel who was sleeping with me this night, answered Kamar ez-Zeman. And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in to thee.—But Kamar ez-Zeman

exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me?—The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Kamar ez-Zeman was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed! Come hither then to me.

So the eunuch approached him, and Kamar ez-Zeman took him by the collar, and threw him down upon the floor, and then, kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it; and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up, and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called; but Kamar ez-Zeman replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel and tell me who took her away while I slept. So the eunuch said, Deliver me from the well, O my master, and I will acquaint thee with the truth. Kamar ez-Zeman, therefore, drew him up from the well, and took him out, stupified with what he had suffered from the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others: then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story.—By Allah, O ill-omened slave, replied Kamar ez-Zeman, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out then to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Shah Zeman, the father of Kamar ez-Zeman, when he found the Wezeer by his side, and they were conversing on the affair of Kamar ez-Zeman. He heard the King say to the Wezeer, Verily I have not slept this last night from the trouble of my heart respecting Kamar ez-Zeman, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Wezeer replied, Fear not for him: By Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened.—And while they were thus talking, the eunuch came in to them, in the condition above described, and said to the King, O our lord the Sultan, insanity hath befallen thy son, and thus hath he done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me, therefore, with her history.—But I know not the affair of this damsel.—And when the Sultan Shah Zeman heard these words respecting his son Kamar ez-Zeman, he cried out, saying, Oh, my son!—and was violently enraged against the Wezeer who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Wezeer, therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Wezeer went in to Kamar ez-Zeman, and found him sitting upon the couch, reciting the Kur-an; and he saluted him, and, seating himself by his side, said to him, O my master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Kamar ez-Zeman said, O Wezeer, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me.—The Wezeer answered, He came to us in a miserable plight, and told us a thing—God forbid that it should be true of thee!—he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserve thy youth, and thy sound reason and thine eloquent tongue, and far be it from thee

that anything base should proceed from thee!—Kamar ez-Zeman, therefore, said to him, O Wezeer, and what hath this ill-omened slave said?—He informed us, answered the Wezeer, that thou hadst become mad, and hadst said to him, There was a damsel with me last night.—Didst thou then say to the eunuch these words.—And when Kamar ez-Zeman heard this, he was violently enraged, and said to the Wezeer, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night: but thou, O Wezeer, art more sensible than the eunuch; tell me therefore immediately whither is gone the beautiful damsel who was sleeping in my bosom last night; for ye are they who sent her to me and commanded her to pass the night in my bosom; and I slept with her until the morning, when I awoke, and found her not. Where, therefore, is she now?—O my master, Kamar ez-Zeman, replied the Wezeer, may the name of Allah encompass thee! By Allah, we sent not any one to thee this last night, and thou sleepedst alone, with the door locked upon thee, and the eunuch sleeping behind it; and neither damsel nor any one else came to thee. Return then to thy reason, O my master, and no longer trouble thy heart.—But Kamar ez-Zeman, enraged at his words, said to him, O Wezeer, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night. And the Wezeer wondered at his words, and asked him, Didst thou see that damsel this night with thine eye and awake, or in sleep?—O ill-omened old man, said Kamar ez-Zeman, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect: but ye charged her that she should not speak to me; so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep and found her not.—The Wezeer replied, O my master, Kamar ez-Zeman, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils.—O ill-omened old man, exclaimed Kamar ez-Zeman, wherefore dost thou too make a jest of me, and tell me that perhaps this is a result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee and relate to thee her story?

He then instantly arose, and drawing near to the Wezeer, grasped his beard in his hand. It was a long beard, and Kamar ez-Zeman took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Wezeer felt as if his soul had departed, from the violence with which his beard was pulled. Kamar ez-Zeman then continued kicking the Wezeer with his feet, and beating him upon the back of his neck with his hands, until he had almost put an end to him. So the Wezeer said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie, and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Kamar ez-Zeman and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel.—Upon this, therefore, he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story.—The Wezeer then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form?—Yes, said Kamar ez-Reman: inform me, O Wezeer, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her. And if my father, the King Shah Zeman, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me and

inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Wezeer, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other: Arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon—immediately.

The Wezeer believed not in his escape from Kamar ez-Zeman until he had gone forth from the tower, and he ran on until he came into the presence of the King Shah Zeman; when the King said to him, O Wezeer, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news.—And what is it? asked the King.—Know, answered the Wezeer, that madness hath befallen thy son Kamar ez-Zeman.—And when the King heard these words, the light became darkness before his face, and he said, O Wezeer, explain to me the nature of the madness of my son. The Wezeer replied, I hear and obey:—and he acquainted him with that which his son had done; whereupon the King said to him, Be informed, O Wezeer, that I will grant thee, in return for the news which thou hast brought me of the madness of my son, the striking off of thy head, and the cessation of my favours to thee, O most ill-omened of Wezeers, and the basest of Emeers! For I know that thou hast been the cause of the madness of my son by the wicked advice which thou gavest me first and last. By Allah, if any mischief or madness have befallen my son, I will nail thee upon the kubbeh, and make thee to taste affliction.

The King then rose upon his feet, and taking the Wezeer with him, entered the tower in which was Kamar ez-Zeman; and when they came to him, he stood up to his father, descending quickly from the couch upon which he was sitting; and, having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. And upon this, the King arose, and embraced his son Kamar ez-Zeman, kissing him between the eyes, and seating him by his side upon the couch. Then looking towards the Wezeer with the eye of anger, he said to him, O dog of Wezeers, wherefore dost thou say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day! O my father, he answered, To-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday. And the King said to him, O my son, O Kamar ez-Zeman, praise be to God for thy safety! What is the name of this month, in Arabic?—Its name, he answered, is Zu-l-Kaadeh, and it is followed by Zu-l-Hejjeh, and Moharram, and Safar, and Rabeea el-owwal, and Rabeea eth-Thanee, and Jumada l-Oola, and Jumada-th-Thaniyeh, and Rejeb, and Shaaban, and Ramadan, and Showwal. So the King rejoiced at this answer exceedingly, and spat in the face of the Wezeer, and said to him, O wicked old man, how dost thou assert that my son Kamar ez-Zeman hath become insane, when the case is that none hath become insane but thyself? The Wezeer shook his head, and was about to speak; but it occurred to his mind that he should rather wait a little, to see what would happen.

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Wezeer, when thou saidst to them, I was sleeping with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned? And Kamar ez-Zeman laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before

the morning, and tookest her away from me. At this the King exclaimed, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me: is not this a confused dream, or a fancy resulting from food?" For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou has dreamt that a beautiful damsel was embracing thee, and thou believest in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream.—but Kamar ez-Zeman replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the Kisras, that thou hast had no knowledge of the damsel or her abode. So the King said, By Allah the Great, the God of Moosa and Ibraheem, I have had no knowledge of that which thou mentionest, and probably it was a confused dream that thou sawest in sleep.

Then Kamar ez-Zeman said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it have ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from his sleep and found in his hand a sword stained with blood? His father answered, No, By Allah, O my son: such a thing hath never occurred. Then, said Kamar ez-Zeman, I will acquaint thee with that which hath happened unto me; and it was this: I seemed as though I awoke this last night from my sleep at midnight, and found a damsel sleeping by my side, whose figure and form were as mine, and I embraced her, and touched her with my hand, and took her ring, which I put on my finger, and she pulled off my ring and put it on her finger. But I regarded her with reserve, from a feeling of bashfulness towards thee; for I imagined that thou hadst sent her, and hadst concealed thyself in some place to observe my actions. So I was ashamed to kiss her upon her mouth on thine account, as it occurred to my mind that thou desiredst to tempt me by her, to excite me to marry. Afterwards I awoke from my sleep at the commencement of the dawn, and found no trace of the damsel, nor obtained any tidings of her; and what happened between me and the eunuch and the Wezeer was in consequence of this. Now how could this affair be as thou supposest, when the incident of the ring is true? Were it not for the ring I should imagine that it was a dream; but this is her ring which is upon my little finger at the present moment. See, O King, what is its value.

Kamar ez-Zeman then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Wezeer. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief. O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair excepting God.—Kamar ez-Zeman replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. O my father, he added, I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this affair!—He then took the hand of his son, and led him to the palace, where Kamar ez-Zeman laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

At length the Wezeer said to the King, O King of the age, how long wilt

thou remain shut up from the troops with thy son Kamar ez-Zeman. Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire. It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones; and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So on these two days, the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire and chief men of the state, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shall perform their wants and judge between them, and take from them and give to them, and command and forbid; and the rest of the week thou shalt pass with thy son Kamar ez-Zeman. Thus thou shalt continue to do until God dispel thy grief and his: and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time; for the wise is always cautious.—And when the Sultan heard these words of the Wezeer, he approved of his advice, and saw that it was suitable to his case: it made an impression upon him, and he feared that the order of his realm would be disturbed around him; so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea. The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking the sea, its floor was paved with coloured marbles, its ceiling was painted with the finest pigments of every colour, and decorated with gold and ultramarine, and they spread in it for Kamar ez-Zeman silken carpets, hung its walls with brocade, and suspended in it curtains adorned with jewels. Kamar ez-Zeman entered it, and from the excess of his passion he became extremely restless, his heart was troubled, his complexion became pallid, and his body wasted. His father sat at his head mourning for him; and every Thursday and Monday the King gave permission to every one of the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire, and all the soldiers and subjects who desired, to come in to him in that pavilion. So they entered, and performed their several services, and remained with him until the close of the day, when they dispersed and went their way; after which, the King went in to his son Kamar ez-Zeman in that place, and left him not night nor day; and thus he continued to do for many days and nights. Thus did it happen unto Kamar ez-Zeman.

Now I must relate what took place with the Queen Budoor, the daughter of the King El-Ghayoor, the lord of the Islands and the Seven Palaces.—When the Jinn had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when daybreak came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and kahramanehs awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee?—O ill-omened old woman, said the lady Budoor, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone.—And when the kahramaneh heard these words, the light became darkness before her face, and, fearing greatly from her power, she said, O my mistress Budoor, what mean these disgraceful words? But the lady Budoor exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows who was with me from nightfall until near daybreak?—By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost? for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Budoor said to her, There was a young man passing this last night with me, in countenance the most comely of men.—Heaven preserve thy reason! exclaimed the

kahramaneh: there was no one passing the night with thee. And upon this, Budoor looked at her hand, and found the ring of Kamar ez-Zeman upon her finger, and found not her own ring. So she said to the kahramaneh, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee,—and swear to me by Allah falsely?—By Allah, replied the kahramaneh, I have not told thee a lie, nor sworn falsely. And the lady Budoor was enraged at her; and drawing a sword that was by her, struck the kahramaneh, and would have killed her. But the eunuch and the female slaves cried out her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Budoor, and said to her, O my daughter, what is the matter with thee?—O my father, said she, where is the young man who was sleeping by my side this last night?—Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace. Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] characters.

The lady Budoor remained in the same state for three years.—Now she had a foster-brother named Marzawan, who had travelled to the most remote countries and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Budoor. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzawan heard these words, he said, I must visit her: perhaps I may discover her ailment, and be able to cure her. His mother, therefore, when she heard him say this, replied, Thou must visit her; but wait until to morrow, that I may devise some stratagem to forward thy purpose. She then walked to the palace of the lady Budoor, and, accosting the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Budoor, and I have married her; and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came without any person's knowing of her visit.—The eunuch replied, That will be impossible, except at night: so after the Sultan shall have come to see his daughter, and gone forth, enter thou with thy daughter.

The old woman then kissed the hand of the eunuch, and went forth to her house; and at the commencement of the next night she arose immediately, and taking her son Marzawan, clad him in a suit of women's attire, after which she placed his hand in her own and conducted him into the palace. She advanced with him until she brought him to the eunuch, after the departure of the Sultan from his daughter, and when the eunuch saw her, he arose, and said to her, Enter; but prolong not thy stay. So when the old woman entered with her son Marzawan, he saw the lady Budoor in the state already described, and he saluted her, after his mother had taken off his women's apparel. Marzawan then took forth the books that he had brought with him, and lighted his candle. But the lady Budoor, looking at him, recognized him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended.—True, he replied; but God hath restored me in safety, and I desired to travel

again, and nothing prevented me from doing so excepting this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder and be able to cure thee.—But she said, O my brother, dost thou imagine it to be madness that hath befallen me?

Then Marzawan perceived that she was in love; and he said to her, Acquaint me with thy story; and with all that hath happened to thee: perhaps God may discover to me that which may bring thee deliverance. The lady Budoor therefore replied, O my brother, hear my story. It is this.—I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him. I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him; from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day. See, then, O my brother, how thou canst assist me in my affliction. —Upon this, Marzawan hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted.— Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island for the space of a whole month, after which he entered a city called Et-Tarf, and inquired the news of the people, hoping to find the remedy of the Queen Budoor. Whenever he had entered a city or passed by it, he had heard it said that the Queen Budoor, the daughter of the King El-Ghayoor, had been afflicted by insanity; and he ceased not to inquire the news until he arrived at the city of Et-Tarf, when he heard that Kamar ez-Zeman, the son of the King Shah Zeman, was sick, and that distraction and insanity had afflicted him. When Marzawan, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The Islands of Khalidan; and between us and them is a voyage of a whole month by sea; but by land, the journey is six months.

So Marzawan embarked in a ship bound for the Islands of Khalidan. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capsized with all that it contained. Every one sought his own safety; but as to Marzawan, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Kamar ez-Zeman. It happened, in accordance with destiny, that the Emeers and Wezeers had assembled in attendance upon him, and the King Shah Zeman was sitting with the head of his son Kamar ez-Zeman in his lap, and a eunuch was whisking the flies from him. Kamar ez-Zeman for two days had neither eaten nor drunk, nor had he spoken; and the Wezeer, standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzawan about to be destroyed by the current, and at his last gasp: whereupon his heart was moved with pity for him, and, approaching the Sultan, he stretched forth his head towards him, and said, I beg thy permission that I may descend

to the court of the pavilion and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that account, may deliver thy son from his present affliction.—The Sultan replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear by Allah, that if this drowning man come up and see my son and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Wezeer, art the cause of all that hath befallen us, first and last. Then do as thou desireth.

The Wezeer accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzawan at the point of death. He therefore stretched forth his hand to him, and seized him by the hair of his head, and drew him up; and Marzawan came forth from the sea in a state of insensibility, with his stomach filled with water, and his eyes protruding. The Wezeer waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own.—How so? said Marzawan. The Wezeer answered, Because thou wilt now come up and pass among Emeers and Wezeers, all of them silent, speaking not, on account of Kamar ez-Zeman, the son of the Sultan. And when Marzawan heard the mention of Kamar ez-Zeman, he knew him, having heard his story in the countries whence he had come; but he said, Who is Kamar ez-Zeman? The Wezeer answered, He is the son of the Sultan Shah Zeman, and is sick, laid upon his bed, without rest, knowing not night from day. He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution. Beware of looking at him, or at any place but that whereon thou puttest thy foot; else thy life and mine will be sacrificed.—Marzawan then said, I conjure thee by Allah to acquaint me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Wezeer replied, I know no cause of it, save that his father, three years ago, required him to marry, and he refused; and he awoke in the morning and asserted that he had been sleeping and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his own finger, and put his ring on her finger, and we know not the mystery of this affair. By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son. After that, go thy way. For the heart of the Sultan is filled with rage against me.—So Marzawan said within himself, By Allah, this is what I sought! He then followed the Wezeer until he came to the pavilion; and the Wezeer seated himself at the feet of Kamar ez-Zeman. But as to Marzawan, he forthwith advanced until he stationed himself before Kamar ez-Zeman, and looked at him; whereupon the Wezeer became as one dead, and, looking at Marzawan, made signs to him that he should go his way; but Marzawan feigned to take no notice. He continued gazing at Kamar ez-Zeman, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers!

When Marzawan uttered these words, they descended upon the heart of Kamar ez-Zeman as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultan with his hand, as though he would say, Let this young man sit by my side. And when the Sultan heard these words of his son Kamar ez-Zeman, after he had been enraged against the young man, and determined to strike off his head, he rejoiced exceedingly. He arose, and seated Marzawan by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior

Islands, from the dominions of the King El-Ghayoor, the lord of the Islands and Seas, and of the Seven Palaces. And the King Shah Zeman said, Perhaps relief may come to my son Kamar ez-Zeman through thy means. Then Marzawan addressed Kamar ez-Zeman, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state. Thou hast concealed thy affair, and fallen sick; but she made known her feelings, and became distracted, and is now imprisoned in the most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means.—And when Kamar ez-Zeman heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the Wezeers and Emeers, and Kamar ez-Zeman sat reclining between two cushions. The King gave orders to perfume the pavilion with saffron, and to decorate the city, and said to Marzawan, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Kamar ez-Zeman ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzawan began to tell his story to Kamar ez-Zeman, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Budoor, the daughter of the King El-Ghayoor. He then related to him all that had happened to the lady Budoor, from beginning to end, and acquainted him with the excess of her love for him.—All that hath happened unto thee with thy father, said he, hath happened to her with her father: thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both. He continued to encourage Kamar ez-Zeman until he ate and drank and his soul returned to him and he recovered from his disorder; and he ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzawan then said to Kamar ez-Zeman, Know that I came not from the lady Budoor but for this purpose: it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and to see the open country, and to pass there one night: therefore trouble not thy heart at all on my account.—Kamar ez-Zeman rejoiced at the words of Marzawan, and, going in to his father, asked his permission to go forth to hunt, saying as Marzawan desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Having thus said, he equipped Kamar ez-Zeman, together with Marzawan, giving orders that they should be furnished with six horses, and a dromedary to carry the money, and a camel to carry the water and food; and Kemar ez-Zeman forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee by Allah do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.

Kamar ez-Zeman and Marzawan then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with the water and the food, and turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank,

and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzawan then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and, taking from Kamar ez-Zeman his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse. He also took Kamar ez-Zeman's melwatah, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which, they ate and drank and proceeded. So Kamar ez-Zeman asked Marzawan the reason of this which he had done; and Marzawan answered, Know that thy father, the King Shah Zeman, after thou hast been absent from him one night and not returned to him on the second, will mount, and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire.—Kamar ez-Zeman therefore replied, Excellently hast thou done.—They continued their journey days and nights, Kamar ez-Zeman weeping all the while, until he rejoiced at drawing near to the country which they sought.

And when the Islands of the King El-Ghayoor appeared before him, Kamar Ez-Zeman rejoiced exceedingly, and thanked Marzawan for what he had done. They entered the city, and Marzawan lodged Kamar ez-Zeman in a Khan, where they rested three days from the fatigues of the journey. After this, Marzawan conducted Kamar ez-Zeman into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold, with a set of instruments, and an astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where then is he who desireth to consult me?—For the King, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee; and divide his kingdom with thee; for he hath imposed this condition on himself.

So Kamar ez-Zeman took the advice of Marzawan, and went forth from the Khan, wearing the dress, and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King El-Ghayoor, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage-contracts, and write sure charms, and make calculations, and write the geomantic characters by which questions are determined! Where then is he who desireth to consult me?—And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and, wondering at the beauty of his form and the elegance of his youth, they said to him, We conjure thee by Allah, O our lord, expose not thyself in this manner through thy ambition to marry the daughter of the King El-Ghayoor; but turn thine eyes towards these heads that are hung up; for their owners have all of them been killed on this account, and their ambition led them to perdition.—But Kamar ez-Zeman regarded not their words. On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the objects of desire to the desirer!—The people still besought and forbade him; but instead of hearing their words, he again raised his voice, and cried as before. Whereupon they were all angry with him, and said to him, Thou art none other than a proud and foolish young man. Have compassion upon thy youth and tender years, and thy beauty and loveliness.—But he cried out, and said, I am the astrologer, the calculator! Is there, then, any who desireth to consult me?

And while the people were attempting to dissuade him from doing thus, the King El-Ghayoor heard the crying, and the clamour of the people, and said to the Wezeer, Bring to us this astrologer. So the Wezeer descended, and took

Kamar ez-Zeman, who, when he went in unto the King, kissed the ground before him.

And when the King El-Ghayoor beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not thyself an astrologer, nor comply with my condition; for I have bound myself, that, whosoever visiteth my daughter and doth not cure her of what hath befallen her, I will strike off his head; and that, whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! by Allah! if thou cure her not, I will strike off thy head!—Kamar ez-Zeman replied, I agree to this condition. So the King El-Ghayoor desired the Kadees to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Budoor.

The eunuch, therefore, took him by the hand, and proceeded with him along the passage; but Kamar ez-Zeman went on before him; and the eunuch began to say to him, Woe to thee! Hasten not to thine own destruction. By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee.—The eunuch then stationed Kamar ez-Zeman behind the curtain which was over the door; and Kamar ez-Zeman said to him, which of the two modes will be more agreeable to thee: my treating and curing my mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Kamar ez-Zeman seated himself behind the curtain, and, taking forth the ink-case and pen, wrote upon a paper these words:—

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved; but misery is the lot of him who hath despaired of his life, and made sure of his dissolution; for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture; whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved. The restoration of the heart is effected by union with the beloved; and God is the only physician who can cure him whom the object of his affection hath oppressed. If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection.

Then, at the foot of his letter, he wrote thus:—

From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Kamar ez-Zeman, the son of Shah Zeman, to the peerless one of her age, and the preeminent among the beautiful Hooreeyehs, the lady Budoor, the daughter of the King El-Ghayoor.—Know that I pass my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth; the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappeareth.—And having enclosed the ring of his beloved, he sealed the letter.

He then handed it to the eunuch, who took it and went in with it to the lady Budoor; and she received it from his hand, and found in it her ring. And when she read it, and understood its object, she knew that her beloved was Kamar ez-Zeman, and that it was he who was standing outside the curtain; whereupon her reason fled, through the joy that she experienced. She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Kamar ez-Zeman, kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch

saw her in this state, he went running to the King El-Ghayoor, and, kissing the ground before him, said to him, O my lord, know that this astrologer is the wisest of all astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her.—Is this news true? said the King.—O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King El-Ghayoor arose and went in to his daughter; and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes; for he loved her excessively; and then graciously addressed Kamar ez-Zaman, asking him respecting his condition, and saying, From what country art thou? Therefore Kamar ez-Zeman acquainted him with his rank, and informed him that his father was the King Shah Zeman, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Budoor, and how he had taken her ring from her finger and she had put on his ring. At this the King El-Ghayoor wondered, and said, Your story must be recorded in books, and read after you, age after age. Then immediately he summoned the Kadees and witnesses, and performed the lady Budoor's contract of marriage to Kamar ez-Zeman, and gave orders to decorate the city for seven days. A banquet was prepared, the city was decorated, and the people praised God for his having caused the lady Budoor to fall in love with a handsome young man of the sons of the Kings. The women displayed her before him, and the marriage was concluded and on the following day the King made a feast, to which all [who desired], of the inhabitants of the Interior and Exterior Islands, were admitted, and the feast was continued during a whole month.

After this, Kamar ez-Zeman thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Kamar ez-Zeman; but the lady Budoor said, O my father, I cannot endure his separation. Wherefore he replied, Journey thou with him. He granted her permission to remain with Kamar ez-Zeman a whole year, and desired her after that to pay him an annual visit; whereupon she kissed her father's hand, and Kamar ez-Zeman did the same. The King El-Ghayoor then fitted out his daughter and her husband: he prepared for them the furniture for the journey, sent forth for them the horses and dromedaries, together with a litter for his daughter, loaded for them the mules and dromedaries, and provided them with all that they required for the journey. And on the day of departure, he bade farewell to Kamar ez-Zeman, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Budoor. After which he went forth with them both to the limits of the Islands, where he bade farewell again to Kamar ez-Zeman, and, going in to his daughter Budoor as she reposed in the litter, embraced her, and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him; and having done this, he parted from them, and returned to his Islands with his troops, after he had ordered Kamar ez-Zeman and his wife to continue their journey.

So Kamar ez-Zeman and the lady Budoor proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. Then they alighted in a spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Budoor slept, Kamar ez-Zeman went in and found her asleep, clad in a silken shirt of apricot-colour, and with a koofeeyeh of gold stuff adorned with jewels upon her head; and he observed a precious stone, red like 'andam, tied to the band of her trowsers, with two lines of writing, in characters not to be read, engraved upon it. Kamar ez-Zeman, wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trowsers, and so concealed it, that she might not suffer it to be away from her. What

then can she do with this; and what can be the secret property that it possesseth?—He then took it and went forth with it from the tent to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and having seized it from his hand, flew away with it, and then alighted with it upon the ground.

Kamar ez-Zeman, fearing to lose the precious stone, ran after the bird; but the bird proceeded at the same rate as Kamar ez-Zeman, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Kamar ez-Zeman stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return; but knew not the place from which he had come and, night overtaking him, he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So he walked after it; and the bird continued flying by little and little at the same rate as that at which Kamar ez-Zeman walked; upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will either lead me to the preservation of my life or to my death. So I will follow it whithersoever it goeth; for at all events it will not stay but in an inhabited country.—He then continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Kamar ez-Zeman, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants. The city was on the shore of the sea; and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped the people of this city! Enter then this garden quickly, before any one of its inhabitants see thee.—So, upon this, Kamar ez-Zeman entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country. Kamar ez-Zeman, therefore, acquainted him with all that had happened to him; and the gardener wondered at him extremely, and said to him, Know, O my son, that the countries of El-Islam are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the countries of El-Islam, proceeding hence to the sea of the Ebony Islands, and thence to the Islands of Khalidan, whose King is the Sultan Shah Zeman.—And upon this, Kamar ez-Zeman meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce. So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce in this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees; and Kamar ez-Zeman occupied

himself in doing this, and in hoeing up the grass: the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears and reciting verses by night and day on the subject of his beloved Budoor.

But as to his wife, the lady Budoor, she awoke from her sleep and asked for her husband, Kamar ez-Zeman; but found him not; and feeling the knot of the band of her trowsers, she found that it was untied, and that the precious stone was lost; whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth. Whither can he be gone? Some wonderful event must have occasioned his departure; for he cannot willingly part from me for an hour. Accursed be the stone, and the hour when it brought this mischief!—She then reflected, and said within herself, If I go forth to the attendants and acquaint them with the loss of my husband, they will covet me: I must therefore have recourse to stratagem. So she put on some clothes of Kamar ez-Zeman, and a turban like his, and, having thrown a litham over part of her face, put into her litter a slave-girl; after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens. They accordingly did this, and proceeded; and she concealed her case; for she resembled Kamar ez-Zeman, so that no one doubted her to be really him. She continued her journey, together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answered, This is the City of Ebony, and its King is the King Armanoos, who hath a daughter named Hayat en-Nufoos.

Now when the lady Budoor had alighted here to rest, the King Armanoos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to their party, inquired of them, and they acquainted him that this was a King's son who had wandered from his way, and who was journeying to the islands of Khalidan, to the King Shah Zeman. The messenger, therefore, returned to the King Armanoos, and acquainted him with the news; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Budoor advanced towards him on foot, and the King Armanoos alighted, and they saluted each other. He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment; and there she remained three days.

After this, it happened that the lady Budoor had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armanoos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, excepting a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom.—Upon this, the lady Budoor hung down her head, and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart, probably he will send after me an army, and kill me; and if I obey him, probably I shall be disgraced. I have lost my beloved Kamar ez-Zeman, and know not what is become of him; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass.—She then raised her head, and paid submission to the King by saying, I hear and obey. Whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and emeers and wezeers, and the other lords

of his empire, and the kadees of his city, and, having abdicated the throne, appointed the lady Budoor Sultan in his stead, and clad her with the royal vestments. All the emeers presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Budoor had been created Sultan, and the drums had been beaten to announce the joyful event, the King Armanoos prepared his daughter Hayat en-Nufoos for her marriage; and after a few days, they introduced the lady Budoor to the lady Hayat en-Nufoos. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Budoor sat with the lady Hayat en-Nufoos, and, reflecting upon her beloved Kamar ez-Zeman, her grief became violent, and she poured forth tears, recited verses lamenting her husband, and sitting by the side of the lady Hayat en-Nufoos, she kissed her upon the mouth, and, arising abruptly, performed the ablution, and continued praying until the lady Hayat en-Nufoos had fallen asleep, when she entered the bed, and turned her back to her till the morning. And when the morning arrived, the old King and his wife came in to their daughter, and asked her how she was. So she acquainted them with what had happened, and with the verses that she had heard.

But the Queen Budoor, having gone forth, seated herself on the throne, and the emeers and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her, and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the emeers. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man; and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined in the prisons, and abolished the custom-taxes. She continued sitting in the hall of judgment until night, and then entering the chamber that was prepared for her, found the lady Hayat en-Nufoos sitting there. She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband; after which, she rose upon her feet, and, having wiped away her tears, performed the ablution and prayed, and continued praying until sleep overcame the lady Hayat en-Nufoos. The Queen Budoor then laid herself by her side, and so remained until the morning; when she arose, and performed the morning-prayers, seated herself upon the throne, and commanded and forbade, and administered justice and equity. In the mean time, King Armanoos went in to his daughter, and made his inquiries. So she informed him of all that had happened to her, repeating to him the verses which the Queen Budoor had recited, and said to him, O my father, I have never beheld any one more sensible or more bashful than my husband; but he only weepeth and sigheth. Her father, therefore, replied, O my daughter, have patience with him yet this third night only; and if he shew thee not proper attention, we shall know what course to pursue with him: I will divest him of the regal authority, and banish him from our country.—Thus he agreed with his daughter to do, and thus he resolved in his mind.

Now when the next night came, the Queen Budoor arose from the throne, and, returning to the chamber prepared for her in the palace, saw the candles lighted, and the lady Hayat en-Nufoos sitting there; whereupon she thought of her husband, and of the events that had happened to herself and him during the last few days; and she wept, and continued groaning, and again recited some verses expressive of her unhappy state. She then desired to arise to prayer; but Hayat en-Nufoos clung to her skirts, and said to her, O my master, art thou not ashamed to act thus towards my father, who hath treated thee with so much kindness, and to regard me with this protracted indifference? And when the Queen Budoor heard this, she sat down, and replied, O my beloved, what sayest thou?—What I say, rejoined Hayat en-Nufoos, is this;

that I have beheld no one so self-satisfied as thou. Is then every one who is lovely thus selfish? But I say not this on my own account: I do so only in my fear for thee from the King Armanoos; for he hath resolved, if thou pay me not proper respect, to depose thee from the sovereignty to-morrow, and to banish thee from his country; and probably his rage may so increase that he may kill thee. I therefore am moved with compassion for thee, and have given thee good advice; and it is thine to decide how thou wilt act.—On hearing these words, the Queen Budoor hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish; and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Kamar ez-Zeman unless in this place; for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the best director.—She then said to Hayat en-Nufoos, O my beloved, my neglect of thee hath been involuntary. And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God re-unite me with my beloved Kamar ez-Zeman, and after that we shall see what will happen.—Upon this, Hayat en-Nufoos was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal.—Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Hayat en-Nufoos came in to her, and was satisfied with her report. The Queen Budoor, after performing the morning-prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people; and the King Armanoos was rejoiced at what he heard; his bosom expanded, and he gave banquets; and thus they continued for a length of time.—Such were the adventures of Kamar ez-Zeman and the Queen Budoor.

But as to the King Shah Zeman,—after the departure of his son to the chase, accompanied by Marzawan, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet, his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he arose. He sat expecting his son until midday; but he came not; and his heart became impressed with a dread of separation, and he burned with fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultan went forth, with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Shah Zeman saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, Oh, my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Kamar ez-Zeman: they threw dust upon their heads, and the night overtook them while they wept and wailed so that they were at the point of death. The King Shah Zeman then returned with his troops to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khalidan that

the people should wear black in token of mourning for his son Kamar ez-Zeman, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Budoor remained monarch of the country of Ebony, the people pointing at her with the finger, and saying, This is the son-in-law of the King Armanoos; and every night she slept with the lady Hayat en-Nufoos, complaining of the absence of her husband Kamar ez-Zeman, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

Now Kamar ez-Zeman continued residing in the garden, with its owner, for a length of time, weeping night and day, and sighing, and lamenting in verses the past times in enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the countries of the Muslims. Thus he remained, until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him, and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they visit one another. Therefore rest, and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Muslims.—The gardener then went forth: and Kamar ez-Zeman remained alone in the garden. His heart was broken, his tears flowed, and he continued weeping until he fell down in a swoon; and when he recovered he arose, and walked about the garden, reflecting upon his misfortunes and upon his protracted estrangement and separation. His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such force that his blood flowed, and mingled with his tears. He however wiped away the blood and dried up his tears, and, having bound his forehead with a piece of rag, arose, and continued his walk about the garden. And he turned up his eyes towards a tree upon which were two birds contending together; and one of them overcame the other; it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The body of the bird thus killed then fell upon the ground before Kamar ez-Zeman, and as it lay there, lo, two great birds pounced down upon it, and, one of them placing itself at its upper extremity and the other at its tail, they depressed their wings over it, and stretched forth their necks towards it, and moaned. So Kamar ez-Zeman wept for his separation from his wife when he beheld the two birds moaning over their companion. After this, he saw the two birds make a hollow, and bury in it the slaughtered bird; and, having done so, they soared aloft into the sky; but after they had been absent a while, they returned bringing with them the bird that had committed the murder. They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it; they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird: then they strewed about its flesh, and tore its skin, and, pulling out all that was within it, they scattered it in different places.

All this took place while Kamar ez-Zeman looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop: and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye, and tied it upon his arm, anticipating from it a happy result; after which he arose and walked about, waiting for the gardener. He continued searching for him until night; but he came not. So Kamar ez-Zeman slept in his usual place until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the

hoe and the basket, and went into the midst of the garden till he came to a locust-tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place, and having done this he discovered a trap-door, on opening which he found an aperture; and he descended into it, and beheld an old saloon, of the age of Thamood and 'Ad, spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, O my son, receive glad tidings of thy speedy return to thy native land; for the merchants have prepared for the voyage, and the ship after three days is to set sail for the city of Ebony, which is the first of the cities of the Muslims; and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khalidan and the King Shah Zeman. So Kamar ez-Zeman rejoiced at this, and, kissing the hand of the gardener, said to him, O my father, like as thou hast given me good tidings, I too give good tidings unto thee. And he acquainted him with the affair of the saloon; whereat the gardener also rejoiced, and replied, I have been eighty years in this garden without finding anything, and thou hast been with me less than a year and hast discovered this: it is therefore thy prize, and a means of terminating thy grief, and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved. But Kamar ez-Zeman said, It must positively be divided between me and thee. He then took the gardener and conducted him into that saloon, and shewed him the gold, which was in twenty jars: so he took ten and the gardener took ten. And the gardener said to him, O my son, fill for thyself large jars with the 'asafeere olives which are in this garden; for they exist not in any country but ours, and the merchants export them to all other parts; and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship. So Kamar ez-Zeman arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold; and the precious stone he put into one of the jars. After which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Budoor: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, they both of them slept until the morning, and then the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Kamar ez-Zeman, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Kamar ez-Zeman answered, He is the memlook who is before you. And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Kamar ez-Zeman, Hasten; for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death: so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor, and employed a man to assist him in watering the trees; and, going to the trap-door, he descended into the saloon,

and stowed the remaining gold in fifty other large jars, putting olives over it. He then made enquiries respecting the ship, and the people answered him, that it sailed not more than once in every year. His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Budoor. He passed night and day in weeping, and reciting verses.

In the mean time, the wind was favourable to the ship, and it arrived at the Island of Ebony. And it happened in accordance with destiny, that the Queen Budoor was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emeers and chamberlains, and repairing to the shore, stopped near the ship as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have, in this vessel, aromatics and medicinal powders and collyriums, and plasters and ointments, and wealth and magnificent stuffs and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices and aloes-wood, and tamarind and 'asafeeree olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth. So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country: but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver. I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came, she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Hayat en-Nufoos; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Hayat en-Nufoos, This is nothing but gold! She therefore examined the whole, and found that all the jars contained gold, and that the olives all together would not fill one of the jars; and searching among the gold, she discovered the precious stone with it. So she took it and examined it, and found that it was the stone which was attached to the band of her trowsers, and which Kamar ez-Zeman had taken. As soon as she recognised it she cried out in her joy, and fell down in a swoon: and when she recovered she said within herself, This precious stone was the cause of the separation of my beloved Kamar ez-Zeman; but it is an omen of good fortune! She then told the lady Hayat en-Nufoos that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her; and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians, and he is a gardener. And she said, If thou bring him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandise. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and, landing by night, he went up to the garden. The night had become tedious to Kamar ez-Zeman, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the

gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage days and nights, while Kamar ez-Zeman knew not the occasion of this conduct. He asked them the cause, and they answered him, Thou art an offender against the King of the Ebony Islands, the son of the King Armanoos, and has stolen his wealth; O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it.

They continued their voyage with him until they came in sight of the Ebony Islands, and took him up to the lady Budoor, who, as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him into the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold. After which, she went in to the lady Hayat en-Nufoos, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Kamar ez-Zaman into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him she restrained her heart, that her purpose might be accomplished. She bestowed upon him memlooks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care. She admitted him into high favour, and acquainted the emeers with his station, and they all loved him. Every day the Queen Budoor increased his appointments, and Kamar ez-Zeman knew not the cause of her thus honouring him. From the abundance of his wealth he gave liberal presents; and he served the King Armanoos with such zeal that he loved him, as did the emeers and other great men, and the common people, so that they swore by his life.

But all this time Kamar ez-Zeman wondered at the honours which the Queen Budoor shewed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favoureth me from some evil intention: I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Budoor, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Budoor smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour, and extraordinary beneficence?—O King, answered Kamar ez-Zeman, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Budoor then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Budoor, the daughter of the King El-Ghayoor, lord of the Islands and the Seas; whereupon they embraced and kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Budoor sent to the King Armanoos, and informed him of the truth of her case, that she was the wife of Kamar ez-Zeman, relating to him their story and the cause of their separation; and the King Armanoos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Kamar ez-Zeman, said to him, O son of the King, will thou form an alliance with me by marrying my daughter Hayat en-Nufoos? He answered, I must consult the Queen Budoor; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode,

and since we have been loaded with the benefits of her father.—So when Kamar ez-Zeman saw that the Queen Budoor inclined to this, and was not jealous of Hayat en-Nufoos, he agreed with her on this subject, and acquainted the King Armanoos with that which the Queen Budoor had said, that she approved of the marriage, and would be a handmaid to Hayat en-Nufoos. And on hearing these words from Kamar ez-Zeman, the King Armanoos rejoiced exceedingly. He went forth immediately, and seated himself upon his throne, and, having summoned all the emeers and wezeers and chamberlains, and the other lords of the empire, acquainted them with the story of Kamar ez-Zeman and his wife the Queen Budoor from first to last, telling them that he desired to marry his daughter Hayat en-Nufoos to Kamar ez-Zeman, and to appoint him Sultan over them in the place of his wife the Queen Budoor. Upon which all of them said, Since Kamar ez-Zeman is the husband of the Queen Budoor, who was our sovereign before him when we thought her the son-in-law of our King Armanoos, we are all content to have him as our Sultan, and we will be servants unto him, and never swerve from our allegiance to him.

The King Armanoos, therefore, rejoiced at this exceedingly: he summoned the Kadees and witnesses, and the chief officers of the empire, and performed Kamar ez-Zeman's contract of marriage to his daughter, the Queen Hayat en-Nufoos. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the emeers and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Kamar ez-Zeman, praying for the continuance of his glory and prosperity, and felicity and honour. As soon as he had become Sultan over them, Kamar ez-Zeman abolished the custom-taxes; he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness, and fidelity and cheerfulness, behaving towards both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were obliterated; and he forgot his father, the King Shah Zeman, and the glory and power that he had enjoyed under him.

THE STORY OF 'ALA ED-DEEN ABU-SH-SHAMÁT.

It hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo, named Shems ed-Deen. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and memlooks, and of great wealth, and was Shah Bandar of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday: and when he came forth (from the inner apartment), he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle! He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening:—but he replied, I have seen no good. She said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.—Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son,

or two sons, and most of the sons were sitting in the shops like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee. And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren.—But his wife reproved him in such a manner that he passed the night and arose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mohammad and 'Alee, and she pronounced in his ear the tekbeer and the adan, and wrapped him up and gave him to his mother, who nursed him, and he took his nourishment until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant. And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposit? Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, What hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy; so no one shall name him but thyself. The people of that age used to name their children from an omen; and while they were consulting upon the name of the merchant's son, lo, one said to his companion. O my master 'Ala ed-Deen. So the merchant said to his wife, We will name him 'Ala ed-Deen Abu-sh-Shamat. He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of seven years, they put him in a chamber beneath a trap-door, fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth. The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this, he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Kur-an and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon 'Ala ed-Deen came forth from it, and went in to his mother. There was with her a party of women of rank, and while they were conversing with her, lo, he came in to them, resembling an intoxicated memlook, in the excess of his beauty. So when the women saw him, they covered their faces, and said to his mother, Allah requite thee, O such-a-one! How dost thou cause this strange memlook to come in to us? Dost thou not know that modesty is one of the points of the faith?—But she said to them, Pronounce the name of Allah! Verily this is my son, and the darling of my heart, the son of the Shah Bandar of the merchants, and the child of the nurse and the necklace and the crust and the crumb!—They replied, In our lives we never saw a son of thine. So she said, Verily his father feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the mak'ad, and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon 'Ala ed-Deen said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father?—Thy father, they answered him,

is Shah Bandar of the merchants in the land of Egypt, and he is Sultan of the Sons of the Arabs.

And upon this, 'Ala ed-Deen went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is Shah Bandar of the merchants in the land of Egypt, and Sultan of the Sons of the Arabs. His slaves consult him not respecting the sale of anything excepting that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated.—So he said to her, O my mother, praise be to God that I am the son of the Sultan of the Sons of the Arabs, and that my father is Shah Bandar of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned?—She answered him, O my son, we put thee not in the chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true, and most of the inhabitants of the graves are victims of the eye. But he said to her, O my mother, and where is a place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be alive to-morrow; and when my father dieth, and I go forth and say, I am 'Ala ed-Deen the son of the merchant Shems ed-Deen,—not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shems ed-Deen:—then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving.—She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son 'Ala ed-Deen Abu-sh-Shamat sitting with his mother: so he said to her, Wherefore hast thou taken him forth from beneath the trap-door;—O son of my uncle, she answered, I did not take him forth; but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!) I will take thee with me to the market-street; but, O my son, sitting in the market-street and shops requireth polite and accomplished manners under every circumstance.

So 'Ala ed-Deen passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted the mule, and put his son upon another mule, and, taking him behind him, repaired with him to the market-street; and the people of the market-street saw the Shah Bandar of the merchants approaching, followed by a youth whose face was like the moon in its fourteenth night. It was customary, when the Shah Bandar came from his house in the morning and sat in his shop, for the nakeeb of the market to approach the merchants and recite the Fatehah to them, whereupon they arose and came with him to the Shah Bandar of the merchants and recited the Fatehah to him, and wished him good morning: then each of them departed to his shop. But when the Shah Bandar of the merchants seated himself in his shop on that day according to his custom, the merchants came not to him as they were wont to do. So he called the nakeeb (who was named the sheykh

Mohammad Simsim, and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom? The nakeeb answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy memlook, or is he related to thy wife?—He is my son, said the Shah Bandar. The nakeeb replied, In our lives we have never seen a son of thine. The Shah Bandar therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand; but his mother would not consent; and he requested me to open a shop, and to give him merchandise, and teach him the art of selling and buying. So the nakeeb went to the merchants, and acquainted them with the true state of the case; upon which all of them arose and went with him to the Shah Bandar, and standing before him, recited the Fatehah, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch! But (they added) the poor among us, when a son or a daughter is born to him, is required to make for his brothers a saucepan of 'aseedeh, and to invite his acquaintances and relations, and yet thou hast not done this.—So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent the farrash to the saloon and the pavilion which were in the garden, and desired him to spread the furniture in them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shems ed-Deen girded himself, and so did his son 'Ala ed-Deen, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men. So his son approved of this. And when the merchants came, Shems ed-Deen met the men, and seated them in the pavilion; and his son 'Ala ed-Deen met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.

Meanwhile, the youths had seated 'Ala ed-Deen among them at the upper end of the chamber, and one of them said to his companion, O my master Hasan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise:—but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost-price. Then I took merchandise from Syria, and journeyed with it to Baghdad, where I sold it, and again obtained double the cost-price; and I ceased not to traffic until my capital became about ten thousand pieces of gold.—And each of the youths said to his companion the like of this until the turn to speak came round to 'Ala ed-Deen Abu-sh-Shamat; when they said to him, And thou, O our master 'Ala ed-Deen. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and is ease of no value? And one of them said to his companion,

This is like the fish: when he quitteth the water he dieth. They then said to him, O 'Ala ed-Deen, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, 'Ala ed-Deen became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage, and weeping: so she said to him, What maketh thee weep, O my son? He therefore answered her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel?—To the city of Baghdad, he answered; for there a man gaineth double the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shewn, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the mean time, looked around, and found not his son 'Ala ed-Deen in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son 'Ala ed-Deen. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God favour and preserve him!) hath said, It is of a man's good fortune that he be sustained in his own country;—and the ancients have said, Abstain from travel, though it be but a mile's journey.—Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Baghdad with merchandise, or I will pull off my clothes, and put on the habit of the darweeshes, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute: but, on the contrary, I have great wealth. And he shewed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he shewed him, of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest in thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity.—How so, O my father? said his son. The merchant answered, By a Bedawee, an intercepter of the way, who is named 'Ejlan. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an 'Akkam dismounted from his mule, and, kissing the hand of the Shah Bandar of the merchants, said to him, By Allah, for a long time, O my master, thou hast not employed us in the transaction of mercantile business. The Shah Bandar replied, Every time hath its fortune and its men. O Mukaddam, it is none but this my son who desireth to travel.—And the 'Akkam said, God preserve him to thee! The Shah Bandar then made a covenant between his son and the 'Akkam, that the former should be as a son of the latter, and gave the 'Akkam a charge respecting 'Ala ed-Deen, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for Seyyidee 'Abd El-Kadir El-Geelanee, and said to his son, O my son, while I am absent, this 'Akkam shall be thy

father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Kur-an to be performed, and celebrated a festival in honour of the sheykh 'Abd El-Kadir El-Geelanee. And when the following morning came, the Shah Bandar of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Baghdad, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Baghdad one day's journey. Still they advanced till they descended into a valley, and 'Ala ed-Deen desired that they should halt there; but the 'Akkam said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Baghdad before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Rafidees should take the city and throw the books of science in the Tigris. 'Ala ed-Deen, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing myself by the sight of foreign countries.—O my son, rejoined the 'Akkam, we fear for thee and for thy property on account of the Arabs. But 'Ala ed-Deen said, O man, art thou a servant or a person served? I will not enter Baghdad but in the morning, that the sons of Baghdad may see my merchandise, and may know me.—So the 'Akkam replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And 'Ala ed-Deen ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight.

'Ala ed-Deen then went forth from the pavilion, and saw something glittering in the distance. So he said to the 'Akkam, O Mukaddam, what is this thing that is glittering? And the 'Akkam looking attentively and with a scrutinizing eye, saw that what glittered was the points of spears and the iron of Bedawee weapons and swords. And lo, they were Arabs, whose chief was named the sheykh of the Arabs 'Ejlan Aboo Naib; and when these Arabs drew near them and saw their packages, they said, one to another, O night of spoil! As soon as the travellers heard them say this, the Mukaddam Kemal ed-Deen, the 'Akkam, exclaimed, Avaunt, O least of Arabs! But Aboo Naib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the Sakka exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while 'Ala ed-Deen stood looking on. The Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of 'Ala ed-Deen, not sparing one of them; after which they placed the loads upon the backs of the mules and retired. 'Ala ed-Deen then said to himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in his shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he appeared like one slain, drowned in his blood.

Meanwhile, the sheykh of the Arabs, 'Ejlan, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Baghdad? They answered him, Coming from Egypt into Baghdad. And he said to them, Return to the slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to 'Ala ed-Deen. He had thrown himself among the slain; and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedawee took his spear, and was about to thrust it into the breast of 'Ala ed-Deen; whereupon 'Ala ed-

Deen said, O thy blessing, O my lord 'Abd El-Kadir, O Geelanee! And he saw a hand turn away the spear from his breast to the breast of the Mukaddam Kemal ed-Deen, the 'Akkam; so that the Bedawee pierced the latter with it, and left 'Ala ed-Deen; after which, the Arabs replaced the burdens on the backs of the mules, and departed with them.

'Ala ed-Deen then looked, and, seeing that the birds had flown with their spoils, arose and ran away. But lo, the Bedawee Aboo Naid said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld 'Ala ed-Deen running; upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now 'Ala ed-Deen had seen before him a tank containing water, and by the side of it was a cistern: so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of thy protection that cannot be removed! And behold, the Bedawee stopped beneath the cistern, and stretched forth his hand to seize 'Ala ed-Deen; whereupon the latter said, O thy blessing, O my lady Nefeeseh! This is thy time! —And lo, a scorpion stung the Bedawee in the palm of his hand; and he cried out and said, O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

'Ala ed-Deen remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Baghdad. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and, entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy mus-haf? Then the old man looked to the right, and saw 'Ala ed-Deen, appearing like a piece of the moon; and he said to him, Peace be on thee! 'Ala ed-Deen, therefore returned his salutation, and the old man said to him, O youth, who art thou? He answered him, I am 'Ala ed-Deen, the son of Shems ed-Deen the Shah Bandar of the merchants in Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages: and I entered this city not knowing where to pass the night: so seeing this place, I concealed myself in it.—The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold? —For what purpose, said 'Ala ed-Deen, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zubeydeh El-'Oodeeyeh. She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall:— and I agreed with him that we should employ some foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned.—So 'Ala ed-Deen said within himself, To do what he proposeth will be better than passing the nights in the bye-streets and vestibules.

Accordingly he went with the two men to the Kadee. And when the Kadee

saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, It is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold. So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took 'Ala ed-Deen with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named 'Ala ed-Deen Abu-sh-Shamat: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

Now the damsel's cousin (her former husband) had a kahramaneh who frequently visited Zubeydeh El-'Oodeeyeh, and he used to treat her with beneficence; and he said to her, O my mother, if Zubeydeh the daughter of my uncle see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him.—By thy youth, she replied, I will not suffer him to go near her. She then went to 'Ala ed-Deen, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not that damsel, but let her remain alone, and neither touch her nor draw near to her.—Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely youthful person. So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to 'Ala ed-Deen; and the damsel replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting the chapter of Ya-seen, with a charming voice; and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of Daood. So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him. She then advanced with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was bipartite, and its whiteness was like that of silver; after which she said to him, Retire from me; for thou art afflicted with elephantiasis, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old woman also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away!—She therefore said, What is the meaning of those words? And he answered her, O my mistress, I have only this hour to remain with thee.—Who saith so? she asked.—Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Kadee; and now my hand is unable to advance a single half-dirhem of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more, I would give thee what thou desirest. This,

however, I cannot do; for my father, from the affection that he beareth for the son of his brother, has transferred all his property from my hands to his house: even all my ornaments he took. But when they send to thee a sergeant from the court of justice, this morning, and the Kadee and my father say to thee, Divorce,—Do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of the Kadee, and give him a present; and in like manner thou shalt kiss the hand of each Shahid, and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee?—do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her, nor will I receive a dress or anything else. If the Kadee then say to thee, Pay the dowry,—reply, I am at present unable to pay. And thereupon the Kadee and the Shahids will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the sergeant of the Kadee knocked at the door. So he went forth to him, and the sergeant said to him, Answer the summons of the Efendee; for thy father-in-law citeth thee. And 'Ala ed-Deen gave to him five pieces of gold, saying, O sergeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Kadee said to 'Ala ed-Deen, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Kadee, and, kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Kadee, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Kadee therefore answered, Divorce by compulsion is not allowable by any of the codes of the Muslims. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. 'Ala ed-Deen replied, Give me three days' delay. But the Kadee said, Three days will not be a sufficient period of delay: he shall grant thee ten days. And to this they agreed, binding him, after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place. She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece, in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of Daood; and she began the more rapid part of the performance.

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly he went down, and, opening the door, found four darweeshes standing there, and he said to them, What do ye desire?—O my master, answered one of them, we are foreign darweeshes: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs. 'Ala ed-Deen replied, I must consult. And he went up, and informed the damsel; and she said to him, Open the door to them. So he opened to them the door, and after having conducted them up, seated them and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemoration of God with our hearts, and the hearing of songs with our ears. We just now heard some

pleasant music in thine abode; but when we came up, it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady.—'Ala ed-Deen replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten day's delay. Upon this, one of the darweeshes said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheykh of the Convent, having under me forty darweeshes over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music to some people is like food; and to some, like a remedy; and to some like a fan.—Now these four darweeshes were the Khaleefeh Haroon Er-Rasheed, and the Weezer Jaafar El-Barmekee, and Aboo Nuwas El-Hasan the son of Hanee, and Mesroor the Executioner. And the reason of their passing by this house was, that the bosom of the Khaleefeh was contracted; so he said to the Wezeer, O Wezeer, it is our desire to descend and go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of darweeshes, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Khaleefeh put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Ala ed-Deen, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the darweeshes put them before they went, without our knowledge. So 'Ala ed-Deen took them, and, repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles, and said to his wife, The darweeshes have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the darweeshes knocked at the door; and she said to him, Go down and open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee; and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it; for we love music. So she performed a piece for them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation and cheerfulness, until the morning came and diffused its light; whereupon the Khaleefeh again put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Ala ed-Deen, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Khaleefeh every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Khaleefeh sent to a great merchant, saying to him, Make ready for me fifty loads of stuff, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he had ordered him to provide, after which the Khaleefeh committed to the slave a basin and ewer of gold, and another present, and the fifty loads, and wrote a letter as from Shems ed-Deen the Shah Bandar of the merchants in Cairo, the father of 'Ala ed-Deen, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Shah Bandar of the merchants, and say, Where is my master 'Ala ed-Deen Abu-sh-Shamat? Then the people will direct thee to the

quarter and to the house.—The slave therefore took the loads and what was with them, and went as the Khaleefeh commanded him.

In the mean time, the damsel's cousin repaired to her father, and said to him, Come, let us go to 'Ala ed-Deen, that we may effect the divorce of my cousin. So the father descended and went with him to 'Ala ed-Deen; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him, To whom belong these loads? He answered, To my master 'Ala ed-Deen Abu-sh-Shamat; for his father prepared for him merchandise, and despatched him on a journey to the city of Baghdad, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father; wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold.—Upon this, the father of the damsel said, This person is my son-in-law, and I will shew thee the way to the house.

And while 'Ala ed-Deen was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zubeydeh, God is all-knowing; but it seemeth that thy father hath sent to me a sergeant from the Kadee or from the Walee. She replied, Go down and see what is the case. So he went down and opened the door, and beheld his father-in-law, who was the Shah Bandar of the merchants, the father of Zubeydeh; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master 'Ala ed-Deen Abu-sh-Shamat, the son of Shems ed-Deen the Shah Bandar of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and 'Ala ed-Deen took it and opened it and read it, and found written in it these words—

After perfect salutations, and compliments and respectful greetings, from Shems ed-Deen to his son 'Ala ed-Deen Abu-sh-Shamat.—Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil; for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the damsel Zubeydeh El-'Oodeeyeh, and have imposed upon thee the payment of ten thousand pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by thy slave Seleem.

As soon as 'Ala ed-Deen had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zubeydeh: receive also the loads, and dispose of them, and the profit shall be thine; only do thou restore to me the cost-price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou make an agreement with her respecting it. So 'Ala ed-Deen arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zubeydeh said to her father, O my father, to whom belong these loads? He answered her, These loads belong to 'Ala ed-Deen, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule, and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then 'Ala ed-Deen arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let 'Ala ed-Deen divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went

away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to 'Ala ed-Deen, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zubeydeh, See, these lying darweeshes gave us a promise and broke it. She replied, Thou art the son of a Shah Bandar of the merchants, and yet thy hand was unable to produce a half-dirhem. What then is the case of the poor darweeshes?—God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer-carpet a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come.—And when the day departed with its brightness, and the night came, they lighted the candles, and 'Ala ed-Deen said to his wife, O Zubeydeh, arise, and perform a piece of music for us. And immediately the door was knocked: so she said to him, Rise, and see who is there. He descended, therefore, and opened the door, and seeing the darweeshes, he said, Oh! Welcome to the liars! Come up.—Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They then said to him, O my master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law?—God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented uor coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me; and praise be to God for this!

The Khaleefeh then arose and withdrew; and the Wezeer Jaafar, inclining towards 'Ala ed-Deen, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful.—What have I done, asked 'Ala ed-Deen, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Wezeer answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Haroon Er-Rasheed, and I am the Wezeer Jaafar, and this is Mesroor, the Khaleefeh's executioner, and this is Aboo Nuwas El-Hasan the son of Hanee. Reflect then with thy reason, O 'Ala ed-Deen, and consider how many days are required for the journey from Cairo to Baghdad.—He replied, Five and forty days. Then said Jaafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days?—O my master, said 'Ala ed-Deen, and whence came they unto me? The Wezeer answered him, From the Khaleefeh, the Prince of the Faithful, on account of his excessive affection for thee.—And while they were thus conversing, lo, the Khaleefeh approached. So 'Ala ed-Deen arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Khaleefeh said, O 'Ala ed-Deen, let Zubeydeh perform for us a piece of music, as a gratuity for thy safety. She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of Daood. They passed the night in the happiest manner until the morning, when the Khaleefeh said to 'Ala ed-Deen, To-morrow come up to the court. And 'Ala ed-Deen replied, I hear and obey, O Prince of the Faithful, if it be the will of God (whose name be exalted!), and mayest thou continue in prosperity.

Then 'Ala ed-Deen took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And while the Khaleefeh was sitting upon the throne in the council-chamber, lo, 'Ala ed-Deen advanced from the door saluting him. The Khaleefeh replied, Welcome, O 'Ala ed-Deen. And 'Ala ed-Deen said, O Prince of the Faithful, verily the Prophet (God favour and preserve him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. He gave orders also to invest him with a robe of honour, appointed him Shah Bandar of the merchants, and seated him in the council-chamber. And while 'Ala ed-Deen was sitting there, lo, his father-in-law, the father of Zubeydeh, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this person sitting in my place, and wearing this robe of honour? The Khaleefeh answered him, I have appointed him Shah Bandar of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great!—The Khaleefeh then wrote a diploma for 'Ala ed-Deen, and gave it to the Walee, and the Walee gave it to the executioner, and he proclaimed in the court, None is Shah Bandar of the merchants but 'Ala ed-Deen Abu-sh-Shamat; and his word is to be heard, and respect is to be paid to him: he is entitled to honour and reverence and exaltation!—And when the court was dissolved, the Walee descended with the crier before 'Ala ed-Deen, and the crier proclaimed, None is Shah Bandar of the merchants but my master 'Ala ed-Deen Abu-sh-Shamat! And they went about with him through the great thoroughfare-streets of Baghdad, the crier repeating the same proclamation.

On the following morning, therefore, 'Ala ed-Deen opened a shop for the slave, and seated him in it to sell and buy, while he rode and took his place in the court of the Khaleefeh. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Khaleefeh, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Khaleefeh said, Where is 'Ala ed-Deen Abu-sh-Shamat? So he presented himself before the Khaleefeh who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pièces of gold; and 'Ala ed-Deen continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Khaleefeh, when an Emeer came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Raees es-Sitteen; for he hath died this day. And the Khaleefeh gave orders to bring a robe of honour for 'Ala ed-Deen Abu-sh-Shamat, and appointed him Raees es-Sitteen in the place of the deceased. The latter had no son nor daughter nor wife: so 'Ala ed-Deen went down and put his hand upon his wealth; and the Khaleefeh said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Khaleefeh shook the handkerchief, and the court dispersed; and 'Ala ed-Deen departed, with the Mukaddam Ahmad Ed-Denef, the Mukaddam of the right division of the Khaleefeh's guard, attended by his forty followers, by his stirrup, on the right; and on his left, the Mukaddam Hasan Shooman, the Mukaddam of the left division of the Khaleefeh's guard, together with his forty followers. And 'Ala ed-Deen looked towards the Mukaddam Husan Shooman and his followers, and said to them, Be ye intercessors with the Mukaddam Ahmad Ed-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, 'Ala ed-Deen continued in the service of the Khaleefeh for many days. And it happened that he descended from the court one day, and went to

his house, and, having dismissed Ahmad Ed-Denef and his attendants, seated himself with his wife Zubeydeh El-'Oodeeyeh, who, after she had lighted the candles, went into an adjoining chamber; and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zubeydeh El-'Oodeeyeh, lying extended upon the floor; and he put his hand upon the prostrate damsel, and found her dead. Her father's house was opposite to that of 'Ala ed-Deen, and he (the father) also heard her cry: so he came, and said to her husband, what is the matter, O my master 'Ala ed-Deen? The latter replied, May thy head, O my father, long survive thy daughter Zubeydeh El-'Oodeeyeh: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and 'Ala ed-Deen and the father of Zubeydeh consoled each other. 'Ala ed-Deen put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Khaleefeh said to the Wezeer, O Jaafar, what is the reason of 'Ala ed-Deen's absenting himself from the court? The Wezeer answered him, O Prince of the Faithful, he is in mourning for his wife Zubeydeh, and engaged in receiving the visits of consolation for her loss. Upon this the Khaleefeh said, It is incumbent on us to console him. And the Wezeer replied, I hear and obey. The Khaleefeh therefore descended with Jaafar and some of the household attendants, and they mounted, and repaired to the house of 'Ala ed-Deen. And as he was sitting, lo, the Khaleefeh and the Wezeer and their attendants approached him; whereupon he arose to meet them, and kissed the ground before the Khaleefeh, who said to him, May God compensate thee happily! 'Ala ed-Deen replied, May God prolong thy life to us, O Prince of the Faithful! And the Khaleefeh said, O 'Ala ed-Deen, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zubeydeh, O Prince of the Faithful. The Khaleefeh replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted!), and mourning will never avail thee aught. But 'Ala ed-Deen said, I will not cease to mourn for her until I die and they bury me by her. The Khaleefeh rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death.—And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

'Ala ed-Deen then passed the night, and when the morning came, he mounted, and repaired to the court, and, going to the Khaleefeh, kissed the ground before him. And the Khaleefeh raised himself to him slightly from the throne, welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O 'Ala ed-Deen, thou art my guest this night. Then the Khaleefeh took him into his palace, and called a slave-girl named Koot el-Kuloob, and said to her, 'Ala ed-Deen had a wife whose name was Zubeydeh El-'Oodeeyeh, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute, of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Khaleefeh said, What sayest thou, O 'Ala ed-Deen, of the voice of the slave-girl?—Verily, he answered, Zubeydeh had a better voice than her's; but she is eminently skilled in playing the lute; for she would make a rock to dance. And the Khaleefeh said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Khaleefeh, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, and her female slaves also. And 'Ala ed-Deen imagined that the Khaleefeh was jesting with him. But when the Khaleefeh arose in the morning, he went to his slave-girl Koot el-Kuloob, and said to her, I have made thee a present to 'Ala ed-Deen. And she rejoiced at this; for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them,

Remove the goods of Koot el-Kuloob, and put her in the litter, and convey her together with her female slaves to the house of 'Ala ed-Deen. So they conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And the Khaleefeh remained sitting in the hall of judgment until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Koot el-Kuloob, when she had entered the pavilion of 'Ala ed-Deen, with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when 'Ala ed-Deen cometh, kiss his hands, and say to him, Our mistress Koot el-Kuloob requesteth thy presence in the pavilion; for the Khaleefeh hath given her to thee, together with her female slaves. And they replied, We hear and obey. They then did as she commanded them. So when 'Ala ed-Deen arrived, he found the two eunuchs of the Khaleefeh sitting at the door, and he wondered at the event, saying within himself, Perhaps this is not my house; or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the dependents of the Khaleefeh, and the slaves of Koot el-Kuloob, and she saluteth thee, and saith to thee, that the Khaleefeh hath given her to thee, together with her female slaves, and she requesteth thy company. 'Ala ed-Deen, however, replied, say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what hath belonged to the master should become the property of the servant:—and say to her, What was the amount of thy daily expenditure with the Khaleefeh? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Khaleefeh's giving to me Koot el-Kuloob, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he assigning to her daily a hundred pieces of gold, until he absented himself one day from the court whereupon the Khaleefeh said, O Wezeer Jaafar, I gave not Koot el-Kuloob to 'Ala ed-Deen but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Wezeer answered, O Prince of the Faithful, he hath spoken truth who hath said, Whoso findeth his friends, forgetteth his mere acquaintances. The Khaleefeh, however, replied, Probably nothing hath caused him to absent himself from us save some event that rendereth him excusable; but we will visit him.—Now, some days before this, 'Ala ed-Deen had said to the Wezeer, I complained to the Khaleefeh of the grief that I suffered for the loss of my wife Zubeydeh El-'Oodeeyeh, and he gave to me Koot el-Kuloob. And the Wezeer said, If he did not love thee, he had not given her to thee. And hast thou visited her, O 'Ala ed-Deen?—He answered, No, by Allah; nor do I know the difference between her height and breadth.—And why so? said the Wezeer. 'Ala ed-Deen answered, O Wezeer what is suited to the master is not suited to the servant.—Then the Khaleefeh and Jaafar disguised themselves, and went to visit 'Ala ed-Deen; and they proceeded without stopping until they went in to him; whereupon he recognised them, and arose, and kissed the Khaleefeh's hands. And when the Khaleefeh saw him, he found the impress of mourning upon his countenance; so he said to him, O 'Ala ed-Deen, what is the cause of this mourning which thou sufferest? Hast thou not visited Koot el-Kuloob?—O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Khaleefeh said, I desire an interview with her, that I may ask her respecting her state. And 'Ala ed-Deen replied, I hear and obey, O Prince of the Faithful. The Khaleefeh therefore went in to her; and when she beheld him she arose, and kissed the ground before him; and he said to her, Hath 'Ala ed-Deen visited thee? She answered, No, O Prince of the Faithful: I sent to invite him; but he would not. And the Khaleefeh gave orders for her return

to the palace, and said to 'Ala ed-Deen, Absent not thyself from us. And he then went back to his palace.

So 'Ala ed-Deen passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Raees es-Sitteen. And the Khaleefeh ordered the Treasurer to give to the Wezeer Jaafar ten thousand pieces of gold. He therefore gave him that sum; and the Khaleefeh said to the Wezeer, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for 'Ala ed-Deen with the ten thousand pieces of gold. And the Wezeer obeyed the command of the Khaleefeh. He went down, taking with him 'Ala ed-Deen, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Walee of Baghdad, who held his office by the appointment of the Khaleefeh, and whose name was the Emeer Khalid, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Khatoon, and he had, by her, a son of foul aspect, named Habazlam Bazazah, who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practised in horsemanship, and who waded through the seas of night. And his mother said to his father, I desire that we marry him; for he is now of a fit age. The Emeer, however, replied, He is of foul aspect, of disgusting odour, filthy, hideous: no woman will accept him. So she said, We will buy for him a slave-girl.—And it happened, in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day on which the Wezeer and 'Ala ed-Deen went down to the market, the Emeer Khalid, the Walee, went thither also, with his son Habazlam Bazazah. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Wezeer said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Walee, and Habazlam Bazazah beholding her, the sight drew from him a thousand sighs, and he was enamoured of her, and love of her took entire possession of him: so he said, O my father, buy for me this slave-girl. The Walee therefore called the broker, and asked the slave-girl her name. She answered him, My name is Yasemeen. And the Walee said to his son, O my son, if she please thee, bid higher for her. Accordingly he said, O broker, what price hath been offered thee? The broker answered, A thousand pieces of gold. And Habazlam Bazazah said, let her be mine for a thousand and one pieces of gold. So the broker went to 'Ala ed-Deen, and he bid for her two thousand; and every time that the son of the Walee bid one piece of gold more, 'Ala ed-Deen bid a thousand. And the son of the Walee was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Wezeer Jaafar desireth to buy her for 'Ala ed-Deen Abu-sh-shamat. And at last 'Ala ed-Deen bid for her ten thousand pieces of gold; whereupon her master gave him his assent, and received her price; and 'Ala ed-Deen took her, and said to her, I emancipate thee for the sake of God, whose name be exalted! He then wrote his contract of marriage to her, and repaired with her to the house.

The broker returned with his brokerage; and the son of the Walee called him, and said to him, Where is the slave-girl? He answered him, 'Ala ed-Deen hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And upon this, the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O my son! What is the cause of thine infirmity?—He answered, Buy me Yasemeen, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee a pannier full of jasmine. He replied, What I mean is not the jasmine that people smell; but a slave-girl whose name is Yasemeen, whom my father would not buy for me.

So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but 'Ala ed-Deen, the Raees es-Sitteen.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamakim, the arch thief; and this arch thief used to break through a middle wall, and to scale an upper one, and steal the kohl from the eye. He was distinguished by these abominable practices in the beginning of his career. Then they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Walee came upon him suddenly, and took him and led him before the Khaleefeh, who gave orders to slay him in the place of blood. But he implored the protection of the Wezeer, whose intercession the Khaleefeh never rejected; and he interceded for him. The Khaleefeh said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Khaleefeh gave orders to put him in chains, and engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emeer Khalid, the Walee, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Walee, induce her to intercede for me with him. And when the old woman went in to the Walee's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son Habazlam Bazazah. And the old woman said, Allah preserve thy son! What hath befallen him?—The wife of the Walee, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved?—And what wouldst thou do? said the Walee's wife. The old woman answered, I have a son named Ahmad Kamakim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he sware to thee by his head, or by Allah, say to him, Swear by thy divorce from me. And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamakim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Khaleefeh, that my son may repent, and thy husband will be recompensed. And the Walee's wife replied, I hear and obey.

Accordingly, when the Walee came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamakim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God.—So the Walee released him from the prison, and took him with him to the court, still in his chains.—Then advancing towards the Khaleefeh, he kissed the ground before him; whereupon the Khaleefeh said to him, O Emeer

Khalid, what dost thou desire? And he led forward Ahmad Kamakim, swinging his arms in the chains as he advanced, before the Khaleefeh, who, on seeing him, said, O Kamakim, art thou still alive?—O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Khaleefeh said, O Emeer Khalid, for what purpose hast thou brought him hither? The Walee answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint him Mukaddam of the watch, as he was at first. Upon this the Khaleefeh said to Ahmad Kamakim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faithful. And the Khaleefeh gave orders to bring the blacksmith, and he unfastened his chains upon the bench of the washer of the dead. The Khaleefeh then appointed him again Mukaddam of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Khaleefeh, and descended with the robe of his investiture as Mukaddam of the watch, and they proclaimed his appointment.

After this, when he had remained some time in his office, his mother went in to the wife of the Walee, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Yasemeen to my son Habazlam Bazazah?—The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Walee, and she desireth of thee that thou contrive some means of killing 'Ala ed-Deen Abu-sh-Shamat, and that thou bring the damsel Yasemeen to her son Habazlam Bazazah. He replied, This will be the easiest of things. I must contrive some means this night.—Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zubeydeh, for the purpose of emancipating a female slave or a memlook, or with some similar intention. And it was his habit to take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Khaleefeh had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel, and the lamp and the rest of the things, and entered the private apartment of the lady Zubeydeh. Then Ahmad Kamakim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness; when he drew his sword and took it in his right hand, and took his grappling instrument in his left, and, approaching the Khaleefeh's sitting-room, fixed his scaling ladder. He threw his grappling-instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some benj to them, took the Khaleefeh's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of 'Ala ed-Deen Abu-sh-Shamat, who was this night occupied with the damsel's wedding-festivities, and who had retired to her. And Ahmad Kamakim the arch thief descended into 'Ala ed-Deen's saloon, pulled up a slab of marble in its durka'ah, and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came, the Khaleefeh went into the saloon (his sitting-room), and found the eunuchs stupified with benj. So he awoke them,

and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp; whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red, and seated himself in the council-chamber. And the Weezer advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful!—O Weezer, replied the Khaleefeh, the evil is enormous. And the Weezer said to him, What hath occurred? The Khaleefeh therefore related to him all that had happened. And, lo, the Walee came up, with Ahmad Kamakim the arch thief by his stirrup, and found the Khaleefeh in an excessive rage. And when the Khaleefeh saw the Walee he said to him, O Emeer Khalid, What is the state of Baghdad? He answered, Safe and secure. The Khaleefeh replied, Thou liest.—How so, O Prince of the Faithful? said the Walee. And the Khaleefeh explained to him the affair, and said to him, I require thee to bring to me all those things. The Walee replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Khaleefeh said, If thou bring me not these things I will put thee to death. So the Walee replied, Before thou slay me, slay Ahmad Kamakim the arch thief; for none knoweth the robber and the traitor but the Mukaddam of the watch. And upon this, Ahmad Kamakim said to the Khaleefeh, Accept my intercession for the Walee, and I will be responsible to thee for the thief, and I will trace him until I discover him: but give me two persons on the part of the Kadee, and two on the part of the Walee; for he who did this deed feareth not thee, nor doth he fear the Walee nor any one else. And the Khaleefeh replied, Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Weezer, and in that of the Raees es-Sitteen.—Thou hast spoke, rightly, O Prince of the Faithful, said Ahmad Kamakim: probably he who did this deed is one who hath been brought up in the palace of the Faithful, or in the palace of one of his chief officers. And the Khaleefeh said, By my head, whosoever shall appear to have done this deed shall surely be slain, though he be my son!

Then Ahmad Kamakim took what he desired, and received a written order authorising him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one third of which was bronze, and one third of copper, and one-third of iron; and he searched the palace of the Khaleefeh, and that of Wezeer Jaafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of 'Ala ed-Deen Abu-sh-Shamat. And when 'Ala ed-Deen heard the clamour before his house, he arose from the presence of Yasemeen his wife, and, descending, opened the door; whereupon he found the Walee in the midst of a tumult. So he said to him, What is the matter, O Emeer Khalid? The Walee therefore related to him the whole affair; and 'Ala ed-Deen said, Enter my house and search it. The Walee replied, Pardon, O my master: thou art surnamed Faithful; and God forbid that the Faithful should become treacherous. But 'Ala ed-Deen said, My house must be searched. The Walee therefore entered, and the Kadees and the witnesses; and Ahmad Kamakim, advancing to the durka'ah of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Mukaddam exclaimed, in the name of Allah! Wonderful is Allah's will! Through the blessing attendant upon our coming, a treasure hath opened unto us! Let us descend into this hoarding place, and see what is in it.—And the Kadee and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of 'Ala ed-Deen, and, after they had put their seals upon the paper, commanded to seize 'Ala ed-Deen; and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamakim the arch thief then seized the damsel Yasemeen, and gave her to his mother, saying to her, Deliver her to Khatoon, the wife of the Walee. The old woman therefore took Yasemeen, and went in with her to the Walee's

wife; and when Habazlam Bazazah saw her, vigour returned to him, and he arose instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Khatoon exclaimed, O impudent wench, suffer my son to take thee as his wife!—O brutish woman, said Yasemeen, by what code is it allowed a woman to marry two husbands; and what shall admit the dogs to the abode of the lions?—So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Walee said to Yasemeen, O impudent wench, how is it that thou causeth me to sorrow for my son? Thou shalt surely be punished, and as to 'Ala ed-Deen, he will inevitably be hanged.—But Yasemeen replied, I will die in my love for him. And upon this, the wife of the Walee arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Yasemeen replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen.—Such was the case of Yasemeen.

As to 'Ala ed-Deen, they took him, together with the articles belonging to the Khaleefeh, and proceeded with him until they arrived at the council-chamber; and while the Khaleefeh was sitting upon the throne, lo, they came up with 'Ala ed-Deen and the stolen things, and the Khaleefeh said, Where did ye find them? They answered him, In the midst of the house of 'Ala ed-Deen Abu-sh-Shamat. And upon this the Khaleefeh was enraged, and he took the things, but found not among them the lamp: so he said, O 'Ala ed-Deen, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Khaleefeh said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Walee therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Khaleefehs! And the populace collected at the gallows.

Meanwhile, Ahmad Ed-Denef, the chief of 'Ala ed-Deen, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad Ed-Denef, said, O Mukaddam Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad Ed-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, 'Ala ed-Deen, they have taken down to the gallows. Upon this, Ahmad Ed-Denef said, What stratagem hast thou to propose, O Hasan, O Shooman? He answered, Verily, 'Ala ed-Deen is innocent, and this is a plot that hath been practised against him by some enemy.—And what is thy advice? said Ahmad Ed-Denef.—His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hasan Shooman repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to 'Ala ed-Deen Abu-sh-Shamat. And he covered his head, and Ahmad Ed-Denef took him, between him and 'Alee Ez-Zeebak of Cairo. They had then brought forward 'Ala ed-Deen to hang him; and Ahmad Ed-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room that I may perform my office. And Ahmad Ed-Denef replied, O accursed, take this man and hang him in the place of 'Ala ed-Deen Abu-sh-Shamat; for he is unjustly accused, and we will ransom Isma'eel with the ram. So the executioneer took that man, and hanged him instead of 'Ala ed-Deen.

Then Ahmad Ed-Denef and 'Alee Ez-Zeebak of Cairo took 'Ala ed-Deen

and repaired with him to the saloon of Ahmad Ed-Denef, and 'Ala ed-Deen said to Ahmad, May God recompense thee well, O my chief. But Ahmad Ed-Denef said, O 'Ala ed-Deen, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Khaleefeh established thee in his court, and surnamed thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods?—'Ala ed-Deen replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it; nor do I know who did it. So Ahmad Ed-Denef said, Verily none committed this deed except a manifest enemy, and he who committeth a deed will be requited for it: but, O 'Ala ed-Deen, thou canst no longer reside in Baghdad; for Kings do not relinquish one object for another, and great is the fatigue of him of whom they are in quest!—Whither shall I go, O my chief? said 'Ala ed-Deen.—I will conduct thee, answered Ahmad Ed-Denef, to Alexandria; for it is a blessed place, and its threshold is green, and life there is agreeable. To this, 'Ala ed-Deen replied, I hear and obey, O my chief. And Ahmad Ed-Denef said to Hasan Shooman, Be mindful, and if the Khaleefeh inquire respecting me, answer, He is gone to make a circuit through the provinces.

He then took 'Ala ed-Deen, and went forth from Baghdad, and they proceeded without stopping until they arrived at the vineyards and gardens, where they found two Jews, of the Khaleefeh's collectors of the revenue, mounted on two mules; and Ahmad Ed-Denef said to them, Give me the fee for watching.—On what account, said they, shall we give thee the fee for watching? He answered them, I am the watchman of this valley. And upon this, each of them gave him a hundred pieces of gold. After which, Ahmad Ed-Denef slew them, and, having taken the two mules, he mounted one of them, and 'Ala ed-Deen mounted the other, and they proceeded to the city of Ayas. There they put the mules in a Khan, and passed the night in it; and when the morning came, 'Ala ed-Deen sold his mule, and charged the door-keeper with the care of the mule of Ahmad Ed-Denef. Then embarking in a ship in the harbour of Ayas, they proceeded to Alexandria. And Ahmad Ed-Denef landed with 'Ala ed-Deen, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suite of rooms, announcing the sum bidden to be nine hundred and fifty; whereupon 'Ala ed-Deen said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and 'Ala ed-Deen received the keys, and, opening the shop and the suite of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes and chests, and leather bags full of beads and shells, and stirrups and battle-axes and maces and knives and scissors, and other things; for its owner was a dealer in second-hand goods. So 'Ala ed-Deen seated himself in the shop, and Ahmad Ed-Denef said to him, O my son, the shop and the suite of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Khaleefeh, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayas, when he took the mule from the Khan, and went on to Baghdad, and, meeting with Hasan Shooman and his followers, he said to him, O Hasan, hath the Khaleefeh inquired respecting me?—No, answered Hasan; nor hast thou occurred to his mind.

After this, Ahmad Ed-Denef continued in the service of the Khaleefeh, and endeavoured to learn news [respecting the case of 'Ala ed-Deen]. And he saw the Khaleefeh look towards the Wezeer Jaafar one day, saying to him, See, O Wezeer, how 'Ala ed-Deen hath acted towards me. The Wezeer replied, O Prince of the Faithful, thou hast recompensed him with hanging, and hath not his recompense been accomplished upon him?—O Wezeer, rejoined the Khaleefeh,

I desire to go down and see him hanging. And the Wezeer said, Do as thou wilt, O Prince of the Faithful. So the Khaleefeh went down, accompanied by the Wezeer Jaafar, and proceeded to the gallows, and, raising his eyes, he saw that the body which was hanging there was not that of 'Ala ed-Deen, the Trusty and the Faithful. He said therefore, O Wezeer, this is not 'Ala ed-Deen.—How knowest thou, said the Wezeer, that it is not he? The Khaleefeh answered, 'Ala ed-Deen was short, and this is tall. The Wezeer replied, A person when hanged becomes lengthened. The Khaleefeh then said, 'Ala ed-Deen was fair, and the face of this person is black. But the Wezeer replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Khaleefeh gave orders to take down the body from the gallows; and when they had done so, he found written upon the heels of the corpse the names of the two sheykhs; whereupon he said, O Wezeer, 'Ala ed-Deen was a Sunnee, and this was a Rafidee. So the Wezeer replied, Extolled be the perfection of God, who is omniscient with respect to the things that are hidden from the senses! We know not whether this be 'Ala ed-Deen or some other person.—The Khaleefeh then gave orders to bury the body, and they buried it; and 'Ala ed-Deen became utterly forgotten.

Now as to Habazlam Bazazah, the son of the Walee, his passion and desire were protracted until he died; and they interred him. And as to the damsel Yasemeen, when she had accomplished her time of nine months after her marriage to 'Ala ed-Deen, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered, Were his father living, he had named him, but I will name him Aslan. She nursed him two successive years, and weaned him; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and, seeing the stairs of the mak'ad, he went up them. The Emeer Khalid, the Walee, was sitting there; and he took him and seated him in his lap, extolling the perfection of his Lord in respect of that which He had created and formed; and he looked at his face, and saw that he was the nearest of beings in resemblance to 'Ala ed-Deen Abu-sh-Shamat. Then his mother Yasemeen searched for him, but found him not: so she went up into the mak'ad, and beheld the Emeer Khalid sitting, with the child playing in his lap; God having instilled an affection for the boy into the heart of the Emeer. And the child looked aside, and, seeing his mother, would have thrown himself upon her; but the Emeer Khalid held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And when she had come, he said to her, Whose son is this child? She answered him, This is my son, and the darling of my heart.—And who, said he, is his father? She answered, His father was 'Ala ed-Deen Abu-sh-Shamat; but now he hath become thy son. The Emeer replied, 'Ala ed-Deen was a traitor. But she said, Allah preserve him from the imputation of treachery! Allah forbid that it should ever be said that the Faithful was a traitor!—And he said to her, When this boy groweth up, and saith to thee, Who is my father?—do thou answer him, thou art the son of the Emeer Khalid, the Walee, the Chief of the Police. So she replied, I hear and obey.—Then the Emeer Khalid circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Kur-an the first and second times, and recited the whole of it; and as he grew up he used to say to the Emeer Khalid, O my father. The Walee also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emeer.

After this it happened that Aslan met one day with Ahmad Kamakim the arch thief, and they became companions. And Aslan followed him to the tavern, and lo, Ahmad Kamakim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Khaleefeh, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslan said to him, O Mukaddam, give me this lamp. He replied, I cannot give it thee.—

Why so? said Aslan. He answered, Because lives have been lost on account of it. Aslan therefore said, What life hath been lost on account of it? And Ahmad Kamakim answered him, There was a person who came to us here and was made Raees es-Sitteen, named 'Ala ed-Deen Abu-sh-Shamat, and he died on account of this lamp.—And what is his story? said Aslan, and what was the cause of his death?—Thou hadst a brother, answered Ahmad Kamakim, named Habazlam Bazazah, and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl.—Then Ahmad Kamakim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazazah, and of the unmerited fate of 'Ala ed-Deen. So Aslan said within himself, Probably that damsel is Yasemeen, my mother, and none was my father but 'Ala ed-Deen Abu-sh-Shamat. And the youth Aslan went forth from him sorrowful, and he met the Mukaddam Ahmad Ed-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon this, Hasan Shooman (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslan; for he is the nearest of mankind in resemblance to 'Ala ed-Deen Abu-sh-Shamat. And he called him, saying, O Aslan! And Aslan having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Yasemeen. So Ahmad Ed-Denef said to him, O Aslan, be of good heart and cheerful eye; for none was thy father but 'Ala ed-Deen Abu-sh-Shamat: but, O my son, go in to thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went in to his mother and asked her, and she answered him, Thy father is the Emeer Khalid. But he replied, None was my father but 'Ala ed-Deen Abu-sh-Shamat. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Mukaddam Ahmad Ed-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was 'Ala ed-Deen Abu-sh-Shamat. None, however, reared thee but the Emeer Khalid, and he adopted thee. And now, O my son, when thou meetest with the Mukaddam Ahmad Ed-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father 'Ala ed-Deen Abu-sh-Shamat.

So he went forth from her to the Mukaddam Ahmad Ed-Denef, and kissed his hand; and Ahmad Ed-Denef said, What dost thou want, O Aslan? He answered, I have known of a certainty that my father was 'Ala ed-Deen Abu-sh-Shamat, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad Ed-Denef said, Who killed thy father? And Aslan answered him, Ahmad Kamakim the arch thief. And who, said Ahmad Ed-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Khaleefeh, and I said to him, Give me this lamp:—but he would not; and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Khaleefeh and stole the things, and that he deposited them in the house of my father.—Upon this, Ahmad Ed-Denef said to him, When thou seest the Emeer Khalid attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Khaleefeh will say to thee, Request of me what thou desirest, O Aslan. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh thereupon will say to thee, Thy father is living, and he is the Emeer Khalid the Walee. And thou shalt reply, Verily my father was 'Ala ed-Deen Abu-sh-Shamat; and Khalid the Walee hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamakim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket.—So Aslan replied, I hear and obey.

He then went forth, and found the Emeer Khalid preparing himself to go

up to the court of the Khaleefeh, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Khaleefeh's court. And he clad him, and took him to the court. The Khaleefeh then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick, one of the horsemen striking the ball with the goff-stick, and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Khaleefeh; and he took the ball and struck it with the goff-stick, aiming it at the face of the Khaleefeh. But lo, Aslan warded it off from the Khaleefeh, and smote with it him who had impelled it, and it struck him between the shoulders, whereupon he fell on the ground; and the Khaleefeh exclaimed, God bless thee, O Aslan! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Khaleefeh gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered, I am an enemy, and I was purposing to kill thee.—For what reason? said the Khaleefeh. Art thou not a Muslim?—No, he answered; but I am a Rafidee. So the Khaleefeh gave the order to put him to death.

And he said to Aslan, Request of me what thou desirest. He therefore replied, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh said to him, Thy father is living, and he is standing upon his feet.—Who is my father? said Aslan. The Khaleefeh answered him, the Emeer Khalid, the Walee.—O Prince of the Faithful, replied Aslan, he is not my father save in having reared me; and none was my father but 'Ala ed-Deen Abu-sh-Shamat. The Khaleefeh said, Thy father was a traitor. But Aslan replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee? The Khaleefeh answered, He stole my suit of apparel, and the things that were with it.—O Prince of the Faithful, replied Aslan, God forbid it should be said that my father was a traitor! But, O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also?—The Khaleefeh answered, We found it not. Then said Aslan, I saw it in the possession of Ahmad Kamakim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazazah, the son of the Emeer Khalid, and his passion for the damsel Yasemeen, and his own release from the chains, and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him.—So the Khaleefeh said, Seize Ahmad Kamakim. And they did so. And he said, Where is the Mukaddam Ahmad Ed-Denef? He therefore came before him; and the Khaleefeh said to him, Search Kamakim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Khaleefeh said, Come hither, O traitor. Whence came to thee this lamp? He answered I bought it, O Prince of the Faithful. But the Khaleefeh said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel and the lamp. And the Khaleefeh said to him, Wherefore didst thou these deeds, to destroy 'Ala ed-Deen Abu-sh-Shamat, who was the Trusty and Faithful? And he commanded to seize him, and the Walee also. But the Walee said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamakim and my wife, and I had no information of it. I implore thy protection, O Aslan!—So Aslan interceded for him with the Khaleefeh. The Prince of the Faithful then said, What hath God done with the mother of this youth? The Walee answered, She is in my house. And the Khaleefeh said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to the rank of a lady, and that thou take off the seals that

are upon the house of 'Ala ed-Deen, and give to his son his possessions and wealth. The Walee replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Yasemeen in her apparel; and he took off the seals from the house of 'Ala ed-Deen, and gave Aslan the keys.

The Khaleefeh then said, Request of me what thou desirest, O Aslan. Aslan replied, I request that thou unite me with my father. And the Kahleefeh wept, and said, It is most probable that thy father was the person who was hanged, and died; but by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So upon this, Ahmad Ed-Denef advanced, and, having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Khaleefeh replied, Thou hast indemnity. And Ahmad Ed-Denef said, I give thee the good news that 'Ala ed-Deen Abu-sh-Shamat, the Trusty and Faithful, is well, and still living. The Kahleefeh said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Khaleefeh said, I require thee to bring him. He replied, I hear and obey. And the Khaleefeh commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to 'Ala ed-Deen Abu-sh-Shamat, he sold all that he had in the shop, excepting a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead, large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks nade by the creeping of ants. And he rubbed the five faces; but no one answered him. So he said within himself, Probably it is a bead of onyx. He then hung it up in the shop. And lo, a Consul passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at 'Ala ed-Deen's shop, and said to him, O my master, is this bead for sale? 'Ala ed-Deen answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? 'Ala ed-Deen answered, May God open a better way to dispose of it. The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broad cloth. So 'Ala ed-Deen arose, and closed his shop, after he had delivered to him the bead; and he gave the keys to his neighbour, saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long from thee, and the Mukaddam Ahmad Ed-Denef who established me in this place come to thee, give him the keys, and acquaint him with this circumstance.

He then repaired with the Consul to the ship, and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. 'Ala ed-Deen replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet; and there was benj in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles, and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up 'Ala ed-Deen from the cabin; and they brought him up, and made him smell the antidote of benj: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it,—I had increased my offer to thee.—And what, said 'Ala ed-Deen, is thy occupation? He answered, I am a Captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were

forty Muslim merchants; and the Captain attacked them, fixed the grappling irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom 'Ala ed-Deen was a prisoner then went to a door of a palace, opening upon the sea; and lo, a damsel came down, drawing a litham before her face, and said to him, Hast thou brought the bead and its owner? He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this he returned to the port, and fired the guns, to announce his safe return; and the King of the city becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Muslim merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with 'Ala ed-Deen among them; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him, Whence art thou, O Muslim? He answered, From Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also and the third, and to their companions successively, until forty had been put to death. 'Ala ed-Deen remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee, O 'Ala ed-Deen! Thy life hath expired!—Then the King said, And from what country art thou? He answered, From Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of 'Ala ed-Deen; but lo, an old woman, of venerable appearance, advanced before the King; whereupon he rose to her, to shew her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church?—O my mother, he answered, would that thou hadst come a little earlier: but take this captive that remaineth. And the old woman, looking towards 'Ala ed-Deen, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the church. So she took him, and, going forth with him from the council-chamber, repaired to the church; and 'Ala ed-Deen said to her, What service am I to perform? She answered, Thou shalt arise early in the morning, and take five mules and repair with them to the forest, cut dry firewood, and break it up, and bring it to the convent. After that, thou shalt take up the carpets, and sweep and wipe the stone and marble pavements, and spread the carpets again as they were. And thou shalt take half an ardebb of wheat, and sift it, and grind it, and knead it, and make it into mineenehs for the convent; and thou shalt take a weybeh of lentils, and grind them with the hand-mill, and cook them. Then thou shalt fill the tanks of the four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the mineenehs into them, and pour into them some of the lentil-porridge, and take in to each monk or patriarch his bowl.—To this, 'Ala ed-Deen replied, Return me to the King and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt escape slaughter; and if thou perform it not, I will cause the King to put thee to death. So 'Ala ed-Deen sat, full of trouble. And there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church?—How many hands have I, said he, that I should be able to accomplish this work?—Thou fool, she replied, I brought thee not but to work. She then said, Take, O my son, this rod (and it was of brass, with a cross at the top), and go forth into the great thoroughfare-street; and when the Walee of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead

it and bake mineenehs of it; and whoever shall disobey thee, beat him, and fear not any one.—So he replied, I hear and obey. He did as she told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen years.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent.—Whither shall I go, said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, Hosn Maryam, the daughter of the King Yoohanna, the King of this city, desireth to pay a visit to the church, and it is not proper that anyone should be in her way. So he professed his assent to her order, and arose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go, therefore, until I have gratified myself by the sight of her.—Accordingly he concealed himself in a closet which had a window looking into the church. And while he was looking thence into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zubeydeh. And 'Ala ed-Deen, looking intently at that damsel, saw that she was his wife Zubeydeh El-'Oodeeyeh, who (as he supposed) had died. The King's daughter then said to Zubeydeh, Perform for us now a piece of music on the lute. But Zubeydeh replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me.—What have I promised thee? said the daughter of the King. Zubeydeh answered her, Thou promisedst me to reunite me with my husband 'Ala ed-Deen Abu-sh-Shamat, the Trusty and the Faithful. And the King's daughter said to her, O Zubeydeh, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband 'Ala ed-Deen. So Zubeydeh said, And where is he?—Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zubeydeh performed a piece of music upon the lute, such as would make a rock to dance; and when 'Ala ed-Deen heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zubeydeh El-'Oodeeyeh in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Hosn Maryam came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! 'Ala ed-Deen replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zubeydeh, and we buried thee in the grave. How then didst thou return to life, and come unto this palace?—O my master, she answered, I died not; but one of the 'Ons of the Jan carried me off, and flew with me to this place; and as to her whom ye buried, she was a Jinneeyeh, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Hosn Maryam, the daughter of the King. But as to myself, I was possessed, and, opening my eyes, I saw that I was with Hosn Maryam, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband 'Ala ed-Deen Abu-sh-Shamat. And she said, Wilt thou accept me, O Zubeydeh, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him, and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for his separation by melodious sounds, and playing upon musical instruments, until God unite us with him. So I remained with her during this period, till God united me with thee in this church.

Then Hosn Maryam looked towards him and said to him, O my master,

'Ala ed-Deen, wilt thou accept me as a wife, and be to me a husband?—O my mistress, said he, I am a Muslim, and thou art a Christian: how then should I marry thee? But she replied, God forbid that I should be an infidel! Nay, I am a Muslimeh, and for eighteen years I have held fast the religion of El-Islam, and I am guiltless of following any religion that is at variance with that of El-Islam.—He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced also, O 'Ala ed-Deen, by the information that a son of thine hath made his appearance, whose name is Aslan, and he is now sitting in thy place in the court of the Khaleefeh, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our Lord hath removed the veil of his protection from him who stole the goods of the Khaleefeh: he is Ahmad Kamakim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leathern bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses, and sent him in the garb of a merchant, though he was a Captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman.—So 'Ala ed-Deen said to her, may God recompense thee for me with every blessing!—Then Hosn Maryam renewed to him her profession of conversion to El-Islam; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, und possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mohammad (God favour and preserve him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Furkan: so I believed in Mohammad, and became a Muslimeh, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!), and that the Lord of mankind approveth of no faith but that of El-Islam. My grandmother, when she fell sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy, and see the end of my history, and what will happen to me. And she said to him, Verily the remote will die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Muslims, and whomsoever thou seest from Alexandria, thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know who will marry me. And it was revealed to me that none would marry me but one named 'Ala ed-Deen Abu-sh-Shamat, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

'Ala ed-Deen then married her, and said to her, I desire to return to my country. She replied, If the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from excessive oppression of spirits; sit therefore that I may intoxicate myself with thee. So she sat; and he called for the wine-table; and she proceeded to fill and to hand to him until

he became insensible, when she put some benj into his cup, and he drank the cup, and fell down upon his back. She then came to 'Ala ed-Deen, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupified him with benj. 'Ala ed-Deen therefore went in, and beheld him stupified with benj; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of benj, and he recovered his senses, and found 'Ala ed-Deen and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace El-Islam; for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of El-Islam in this world and in that which is to come. If then thou become a Muslim, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life.—Then 'Ala ed-Deen also admonished him. But he refused and was obstinate: so 'Ala ed-Deen drew forth a dagger, and cut his throat from one jugular vein to the other, and, having written a paper stating what had happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereon was engraved a couch, she rubbed it; and lo, a couch was placed before her. And she mounted with 'Ala ed-Deen and his wife Zubeydeh El-'Oodeeyeh upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation. Then she turned up the other four faces of the bead towards the sky, turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large murmuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces yet undescribed, until she came to a face upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which 'Ala ed-Deen had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to the old woman in the church, and inquired of her respecting her; and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened; whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when Hosn Maryam turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were calling out, Whither will ye go when we are behind you? So the damsel said to 'Ala ed-Deen, How is thy stability in war and combat? And he answered her, As that of the stake in bran; for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead and rubbed a face upon which were figured a horse and rider; and lo, a horseman appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to 'Ala ed-Deen, Wilt thou journey to Cairo or Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and 'Ala ed-Deen, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and lo, the Mukaddam Ahmad Ed-Denef approached, arriving from Baghdad. 'Ala ed-Deen saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad Ed-Denef gave him good news of his son Aslan, telling him that he had attained the age of twenty years; after which, 'Ala ed-Deen related to the Mukaddam all that had happened to him from first to last, and took him to the shop and suite of rooms; and Ahmad Ed-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, 'Ala ed-Deen sold the shop, and put its price with the rest of his money. Then Ahmad Ed-Denef informed him that the Khaleefeh desired his presence. But 'Ala ed-Deen replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to the fortunate city of Cairo, and alighted in the Darb el-Asfar: for the house of 'Ala ed-Deen's family was in that quarter; and he knocked at the door; whereupon his mother said, Who is at the door after the loss of the beloved? He answered her, I am 'Ala ed-Deen. And on hearing this, the family came down and embraced him. He then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad Ed-Denef, and they rested three days; after which, he desired to depart to Baghdad. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslan. And he took his father and his mother with him, and they journeyed to Baghdad.

Then Ahmad Ed-Denef went in to the Khaleefeh, and imparted to him the happy news of the arrival of 'Ala ed-Deen; on hearing which, the Khaleefeh went forth to meet him, taking with him his son Aslan, and they met and embraced him. And the Khaleefeh gave orders to bring Ahmad Kamakim, the arch thief, and, when he came before him, said, O 'Ala ed-Deen, avenge thyself upon thine adversary. So 'Ala ed-Deen drew his sword, and, smiting Ahmad Kamakim, severed his head. The Khaleefeh then made a magnificent entertainment for 'Ala ed-Deen, after he had summoned the Kadees and witnesses, and written 'Ala ed-Deen's contract of marriage to Hosn Maryam. He also appointed his son Aslan to the office of Raees es-Sitteen, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life, until they were visited by the terminator of delights, and the separator of companions.

THE STORY OF ABU-L-HASAN THE WAG, OR THE SLEEPER AWAKENED.

There was a merchant in Baghdad, in the reign of the Khaleefeh Haroon Er-Rasheed, and he had a son named Abu-l-Hasan the Wag. And this merchant died, leaving to his son vast wealth: whereupon Abu-l-Hasan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, shewing them how little property remained in his possession; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abu-l-Hasan, thus are the sons of this age: as long as thou hast anything, they

draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognise him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Er-Rasheed and certain of his domestics passed by in disguise; for the Khaleefeh had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abu-l-Hasan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Er-Rasheed complied with his request, saying to him, Conduct us. And Abu-l-Hasan knew not who was his guest. The Khaleefeh proceeded with him until they arrived at Abu-l-Hasan's house: and when Er-Rasheed entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abu-l-Hasan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang to him. And when Er-Rasheed heard her verses, he said to her, Thou hast performed well. God bless thee!—Her eloquence pleased him, and he wondered at Abu-l-Hasan and his entertainment.

He then said to Abu-l-Hasan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness.—But Abu-l-Hasan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time!—And why so? said the Khaleefeh, and why wilt thou not acquaint me with thy case?—So Abu-l-Hasan told him his story, and when the Khaleefeh heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; and Abu-l-Hasan sat, and cut off the meat, and put morsels into the mouth of the Khaleefeh, and they continued eating until they were satisfied; when the basin and ewer were brought, with the kali; and they washed their hands. After this, Abu-l-Hasan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee, May I never be afflicted by the loss of thee!—And he drank the cup, and filled the second, which he handed to the Khaleefeh, waiting upon him as a servant. And the Khaleefeh was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abu-l-Hasan then, after he had kissed the cup, handed it to the Khaleefeh, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abu-l-Hasan still continued serving him. He filled and drank, and filled again and handed the cup to the Khaleefeh, after he had kissed it three times. Drink, he said, and may it be attended with health and vigour.—And they drank and caroused until midnight.

After this, the Khaleefeh said to his host, O Abu-l-Hasan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abu-l-Hasan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheykhs, and whenever they hear music or any sport, they incite the Walee against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in

my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Er-Rasheed replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of benj, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Er-Rasheed then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abu-l-Hasan upon a mule, and returned to the palace; Abu-l-Hasan being intoxicated and insensible. And when the Khaleefeh had rested himself in the palace, he called for his Wezeer Jaafar, and 'Abd Allah the son of Tahir, the Walee of Baghdad, and certain of his chief attendants, and said to them all, In the morning, when ye see this young man (pointing to Abu-l-Hasan) seated on the royal couch, pay obedience to him, and salute him as Khaleefeh, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abu-l-Hasan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abu-l-Hasan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and china-ware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants; whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is Paradise, and the Abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Shejeret ed-Durr. And he said, Knowest thou in what place I am, and who I am?—Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case, my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil or an enchanter, who hath sported with my reason.

All this time, the Khaleefeh was observing him, from a place where Abu-l-Hasan could not see him.—And Abu-l-Hasan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abu-l-Hasan said to him, Who is the Prince of the Faithful?—Thou, he answered. Abu-l-Hasan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful?—Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Khaleefeh of the Lord of all creatures. And Abu-l-Hasan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful? Was I not yesterday Abu-l-Hasan; and to-day am I prince of the Faithful?—He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abu-l-Hasan took them, and after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes, to walk in. And Abu-l-Hasan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled.—He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and

poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rek'ahs; meditating and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations, and finished his prayers. They then brought him a magnificent dress, and, looking at himself, as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Jan.

And while he was in this state, lo, one of the memlooks came in and said to him, O Prince of the Faithful, the Chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abu-l-Hasan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abu-l-Hasan rose, and descended from the couch to the floor; whereupon the Chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one!—Abu-l-Hasan was then told that Jaafar El-Barmekee, and 'Abd Allah the son of Tahir, and the chiefs of the memlooks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the Walee, who approached him, and said, At thy service, O Prince of the Faithful! And Abu-l-Hasan said to him, repair immediately to such a street, and give a hundred pieces of gold to the mother of Abu-l-Hasan the Wag, with my salutation: then take the Imam of the mosque, and the four sheykhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours!—And beware of neglecting that which I have commanded thee to do.—So the Walee did as he was ordered. And when Abu-l-Hasan had exercised his authority until the close of the day, he looked towards the Chamberlain and the rest of the attendants, and said to them, Depart.

He then called to a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey:—and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave girls, high-bosomed virgins, stood behind his head. Abu-l-Hasan, looking at one of these, said to her, What is thy name? She answered Kadeeb el-Ban. And he said to her, O Kadeeb el-Ban, who am I?—Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou slut! Ye girls are laughing at me.—So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Jan, and this person who was my guest is one of the Kings of the Jan, who saw no way of requiting and compensating me for my kindness to him but by ordering his 'Ons to address me as Prince of the Faithful. All these are of the Jan. May Allah then deliver me from them happily!—And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of benj; and when it had settled in his stomach, he fell down senseless.

Er-Rasheed then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he

recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out Kadeeb el-Ban! Shejeret ed-Durr!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.—Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. She answered, The Khaleefeh gave orders yesterday to beat the Imam and the four sheykhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abu-l-Hasan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheykhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond-stick, until she cried out, O Muslims! And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, by Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Khaleefeh, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, if thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to see for himself a cup-companion. And while he was sitting there, lo Er-Rasheed came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abu-l-Hasan saw him, he said to him, A friendly welcome to thee, O King of the Jan! So Er-Rasheed said, What have I done to thee?—What more couldst thou do, said Abu-l-Hasan, than thou hast done unto me, O filthiest of the Jan? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy 'Ons entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Khaleefeh smiled at this, and seating himself by his side, addressed

him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee. Abu-l-Hasan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befel me?—And he related to the Khaleefeh all that had happened to him from first to last, while Er-Rasheed laughed, but concealed his laughter: after which, the Khaleefeh said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abu-l-Hasan replied, I will not again take thee as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached: and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.—The Khaleefeh, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheykhs.—Yes, replied Abu-l-Hasan. And Er-Rasheed added, Perhaps something will happen to thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abu-l-Hasan.—My desire, answered Er-Rasheed, is to be thy guest this night. And at length Abu-l-Hasan said, On the condition that you swear to me by the inscription on the seal of Suleyman the son of Daood (on both of whom be peace!) that thou wilt not suffer thy 'Efreets to make sport with me. And Er-Rasheed replied, I hear and obey.

So Abu-l-Hasan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abu-l-Hasan then said to the Khaleefeh, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep.—But the Khaleefeh replied, This was a result of confused dreams. And having said this, he put a piece of benj into the cup, and said, By my life, drink this cup.—Verily I will drink it from thy hand, replied Abu-l-Hasan. So he took the cup, and when he had drunk it, his head fell before his feet. The Khaleefeh then arose immediately, and ordered his young men to convey Abu-l-Hasan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abu-l-Hasan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abu-l-Hasan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abu-l-Hasan, awaking, and hearing the sound of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High, the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Jan, in the shapes of human beings! I commit my affair unto Allah!—And looking towards a memlook by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The memlook said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abu-l-Hasan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abu-l-Hasan uttered a loud shriek.—Er-Rasheed (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the memlook, Art thou mad, that thou bitest the ear of the Khaleefeh! And Abu-l-Hasan said to them, Is it not enough, O ye wretches

of Jinn, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Jinn into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Er-Rasheed exclaimed from behind the curtain, Thou hast killed us, O Abu-l-Hasan! And Abu-l-Hasan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Er-Rasheed then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon companions.

Abu-l-Hasan, after this, became a greater favourite with the Khaleefeh than all the other boon companions, so that he sat with the Khaleefeh and his wife the lady Zubeydeh, the daughter of El-Kasim, and he married her female Treasurer, whose name was Nuzhet el-Fuad. With this wife he resided, eating and drinking, and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nuzhet el-Fuad! And she answered, At thy service.—I desire, said he, to practise a trick upon the Khaleefeh, and thou shalt practise a trick upon the lady Zubeydeh, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk.—Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: after which, dishevel thy hair, and go to thy lady Zubeydeh, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abu-l-Hasan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Khaleefeh, and say to him, May thy head long survive Nuzhet el-Fuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abu-l-Hasan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nuzhet el-Fuad was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zubeydeh, shrieking and weeping. When the lady Zubeydeh, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nuzhet el-Fuad wept and shrieked, and said, O my mistress, may thy head long survive Abu-l-Hasan the Wag; for he is dead! And the lady Zubeydeh mourned for him, and said, Poor Abu-l-Hasan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nuzhet el-Fuad a hundred pieces of gold, and a piece of silk, and said, O Nuzhet el-Fuad, Go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went to Abu-l-Hasan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nuzhet el-Fuad, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Khaleefeh, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Khaleefeh said to him, What hath befallen thee, O Abu-l-Hasan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Khaleefeh therefore said to him, Tell me. He

replied, May thy head long survive, O my lord, Nuzhet el-Fuad! And the Khaleefeh exclaimed, There is no deity but God!—and struck his hands together. He then consoled Abu-l-Hasan, and said to him, Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Khaleefeh said to Abu-l-Hasan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral of her. And he took what the Khaleefeh gave him, and went to his abode joyful, and going in to Nuzhet el-Fuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Khaleefeh, when Abu-l-Hasan departed from him, and went with the pretence of preparing the corpse of Nuzhet el-Fuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesroor his Executioner, to console the laby Zubeydeh for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abu-l-Hasan the Wag. The Khaleefeh said, May thy head long survive thy slave-girl Nuzhet el-Fuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abu-l-Hasan the Wag; for he is dead!—And the Khaleefeh smiled, and said to the eunuch, O Mesroor, verily women are of little sense. By Allah, was not Abu-l-Hasan just now with me?—Upon this, the lady Zubeydeh said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abu-l-Hasan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Khaleefeh replied, Verily Nuzhet el-Fuad is the person who is dead. And the lady Zubeydeh rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nuzhet el-Fuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abu-l-Hasan the Wag; and I was going to send for thee. On hearing this, the Khaleefeh laughed, and said, None is dead but Nuzhet el-Fuad. And the lady Zubeydeh said, No, no, O my lord: none is dead but Abu-l-Hasan. But the Khaleefeh now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed, and he called out to Mesroor the Executioner, saying to him, Go forth and repair to the house of Abu-l-Hasan the Wag, and see which of the two is dead.

Mesroor, therefore, went forth running. And the Khaleefeh said to the lady Zubeydeh, Wilt thou lay me a wager? She answered, Yes, I will; and I say that Abu-l-Hasan is dead.—And I, replied the Khaleefeh, lay a wager, and say that none is dead but Nuzhet el-Fuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesroor to return with the information.—Now as to Mesroor, he ran without ceasing until he entered the bye-street in which was the house of Abu-l-Hasan the Wag. Abu-l-Hasan was sitting reclining against the window, and, turning his eyes, he saw Mesroor running along the street. So he said to Nuzhet el-Fuad, It seemeth that the Khaleefeh, after I went forth from him, dismissed the court, and hath gone in to the lady Zubeydeh to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abu-l-Hasan the Wag!—whereupon the Khaleefeh hath said to her, None is dead but Nuzhet el-Fuad. May thy head long survive her!—And she hath replied, None is dead but Abu-l-Hasan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nuzhet el Fuad. So that they have become obstinate, and the Khaleefeh hath been enraged, and they have laid a wager, in consequence of which, Mesroor the Executioner hath been sent to see who is dead. It is

therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Khaleefeh, who will thereupon believe my assertion.

Accordingly, Nuzhet el-Fuad extended herself, and Abu-l-Hasan covered her with her izar, and seated himself at her head, weeping. And lo, Mesroor the eunuch came up into the house of Abu-l-Hasan, and saluted him, and saw Nuzhet el-Fuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nuzhet el-Fuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility!—He then returned, and related what had happened before the Khaleefeh and the lady Zubeydeh, laughing as he spoke. So the Khaleefeh said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead.—He therefore replied, By Allah, O my lord, verily Abu-l-Hasan is well, and none is dead but Nuzhet el-Fuad. And upon this the Khaleefeh said to Zubeydeh, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesroor, relate to her what thou sawest. So Mesroor said to her, In truth, O my mistress, I ran incessantly until I went in to Abu-l-Hasan in his house; whereupon I found Nuzhet el-Fuad lying dead, and Abu-l-Hasan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nuzhet el-Fuad, I beheld her dead, with her face swollen. I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare the corpse for burial, in order to inform you.—Upon this, the Khaleefeh laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zebeydeh heard the words of the eunuch Mesroor, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesroor, while the Khaleefeh continued laughing; and Mesroor was displeased, and said to the Khaleefeh, He spoke truth who said, that women are deficient in sense and religion.

The lady Zubeydeh then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Khaleefeh replied, Do so. And she called to an old woman, a kahramaneh, and said to her, Repair quickly to the house of Nuzhet el-Fuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Khaleefeh and Mesroor laughing. The old woman ran without ceasing until she entered the street; when Abu-l-Hasan saw her and knew her; and he said to his wife, O Nuzhet el-Fuad, it seemeth that the lady Zubeydeh hath sent to us to see who is dead, and hath not believed what Mesroor hath said respecting thy death: wherefore she hath sent the old woman, the kahramaneh, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zubeydeh may believe thee.

Then Abu-l-Hasan laid himself along, and Nuzhet el-Fuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nuzhet el-Fuad, and saw her sitting at the head of Abu-l-Hasan, weeping, and enumerating his merits; and when Nuzhet el-Fuad saw the old woman, she shrieked, and said to her, See what hath befallen me! Abu-l-Hasan hath died, and left me single and solitary!—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was! The old woman replied, Truly thou art excusable; for thou hadst become habituated to him, and he had become habituated to thee.—And knowing how Mesroor had acted to the Khaleefeh and the lady Zubeydeh, she said to Nuzhet el-Fuad, Mesroor is about to cause a quarrel between the Khaleefeh and the lady Zubeydeh.—And what is this cause of quarrel, O my mother? said Nuzhet el-Fuad. The old woman answered, O my daughter, Mesroor hath come to them and told them that thou wast dead, and that Abu-l-Hasan was well.—O my aunt, replied Nuzhet el-Fuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk: and see thou my condition, and what hath befallen me. I am perplexed; and what shall I do, single and solitary? Would that I had died, and that he had

lived!—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abu-l-Hasan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nuzhet el-Fuad, thou hast been afflicted for Abu-l-Hasan. And she consoled her, and went forth from her running until she went in to the lady Zubeydeh, when she related to her the story; on hearing which, the lady Zubeydeh laughed, and said, Tell it to the Khaleefeh, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesroor said, Verily this old woman lieth; for I saw Abu-l-Hasan in good health, and it was Nuzhet el-Fuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Khaleefeh and the lady Zubeydeh. Mesroor rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zubeydeh cried out at him, enraged at him and at his words; and she wept.

At length the Khaleefeh said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesroor said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinade her for her lying.—O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen.—And Mesroor was enraged at her words, and would have laid violent hands upon her; but the lady Zubeydeh, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abu-l-Hasan the Wag; when Abu-l-Hasan saw them, and said to his wife Nuzhet el-Fuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old lady hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesroor the eunuch, and they have laid wagers respecting our death: so the Khaleefeh and the eunuch and the lady Zubeydeh and the old woman have all four come to us.—And upon this, Nuzhet el-Fuad arose from her extended position, and said, What is to be done? Abu-l-Hasan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kibleh, and covered themselves with the izar. Then the Khaleefeh and Zubeydeh and Mesroor and the old woman entered the house of Abu-l-Hasan the Wag, and found him and his wife extended as if they were dead. And when the lady Zubeydeh saw them, she wept, and said, They continued to assert the death of my female-slave until she actually died; but I imagine that the death of Abu-l-Hasan so grieved her that she died after him in consequence of it. The Khaleefeh, however, said, Do not prevent me with thy talk and assertions; for she died before Abu-l-Hasan, because Abu-l-Hasan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than her, and she shall serve in her stead:—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake.—But the lady Zubeydeh replied in many words, and a long dispute ensued between them.

The Khaleefeh then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abu-l-Hasan heard these words of the Khaleefeh, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful.

Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nuzhet el-Fuad arose and sat up before the Khaleefeh and the lady Zubeydeh, who rejoiced at their safety. But Zubeydeh chid her female slave. The Khaleefeh and the lady Zubeydeh congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zubeydeh said to Nuzhet el-Fuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nuzhet el-Fuad.—But as to the Khaleefeh, he was almost senseless from laughing, and said, O Abu-l-Hasan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abu-l-Hasan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are as alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thy oath.

At this, the Khaleefeh and the lady Zubeydeh both laughed; and after they had returned to the palace, the Khaleefeh gave to Abu-l-Hasan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zubeydeh gave to Nuzhet el-Fuad a thousand pieces of gold, saying to her the same words. Then the Khaleefeh allotted to Abu-l-Hasan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

THE STORY OF MOHAMMAD 'ALEE THE JEWELLER, OR THE FALSE KHALEEFEH.

It is related that the Khaleefeh Haroon Er-Rasheed was troubled one night with an exceeding restlessness, in consequence of which he summoned his Wezeer Jaafar El-Barmekee, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Baghdad, and to observe the employments of the people; but on the condition that we disguise ourselves in the garb of merchants, so that no one may know us. And the Wezeer replied, I hear and obey. They arose immediately, and, having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Khaleefeh, and Jaafar, and Mesroor the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him, and said to him, O sheykh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheykh said, Who is he that can amuse himself here? For the Khaleefeh Haroon Er-Rasheed embarketh every night on the river Tigris on board a small vessel, attended by a crier who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel!—Ye have now almost encountered him; for his bark is approaching.—So the Khaleefeh and Jaafar said, O sheykh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Khaleefeh hath passed. And the sheykh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and lo, the bark approached from the bosom of the Tigris, and in it

were lighted candles and cressets. The sheykh therefore said to them, Did I not tell you that the Khaleefeh passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black meezer over them; and they gratified their curiosity by gazing at the spectacle from beneath the meezer. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff; upon his head, a muslin turban; and upon his other shoulder, a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common fire-wood. They saw likewise another man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred memlooks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black, with embroidery of yellow gold. Before him was a man resembling the Wezeer Jaafar, and at his head stood a eunuch like Mesroor, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Khaleefeh beheld this, he said, O Jaafar. The Wezeer replied, At thy service, O Prince of the Faithful. And the Khaleefeh said, Probably this is one of my sons; either El-Mamoon, or El-Emeen. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Wezeer, and said, O Wezeer.—At thy service, replied Jaafar. And the Khaleefeh said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Khaleefeh; and he who is before him is as though he were thyself, O Jaafar; and the eunuch who is standing at his head, as though he were Mesroor; and these boon-companions are as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Jaafar!—And I also, by Allah, O Prince of the Faithful! replied the Wezeer.—The bark then passed on until it disappeared from before their eyes; whereupon the sheykh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Khaleefeh said, O sheykh, doth the Khaleefeh every night embark on the Tigris? The sheykh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Khaleefeh said, O sheykh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] El-Khandak. The sheykh replied, I am entirely at your service.

Then the Khaleefeh and Jaafar and Mesroor departed from the sheykh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The Emeers and Wezeers came in, and the chamberlains and lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Khaleefeh Haroon Er-Rasheed said, O Jaafar, arise with us that we may amuse ourselves with the sight of the other Khaleefeh. Whereupon Jaafar and Mesroor laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way through the city, in a state of the utmost hilarity. They went out from a private door; and when they arrived at the Tigris, they found the sheykh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Khaleefeh approached them; and looking attentively at it, they saw in it two hundred memlooks, different from those of the preceding night, and the bearers of the cressets proclaiming as usual. And the Khaleefeh said, O Wezeer, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheykh, these ten pieces of gold, and convey us

towards them; for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheykh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Khaleefeh, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Khaleefeh anchored; and lo, young men were standing there, with a mule saddled and bridled; and the False Khaleefeh, having landed, mounted the mule, and proceeded in the midst of the boon-companions; the cresset-bearers vociferating, and the household-attendants busying themselves in performing their several services for the False Khaleefeh.

Haroon Er-Rasheed then landed, together with Jaafar and Mesroor, and they made their way through the midst of the memlooks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Khaleefeh, who, when he saw them, said to them, How came ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day, and came forth to-night to walk, and lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story.—And the False Khaleefeh replied, No harm shall befall you, as ye are strangers; but had ye been of Baghdad, I had struck off your heads. Then looking towards his Wezeer, he said to him, Take these persons with thee; for they are our guests this night. And the Wezeer replied, I hear and obey, O our lord. After this, the False Khaleefeh proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultan hath possessed, rising from the dust, and reaching to the skirts of the clouds. Its door was of saj, adorned with brilliant gold; and through this door one passed into a saloon with a fountain and a slightly elevated platform, and carpets, and cushions covered with brocade, and small pillows, and long mattresses; in it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe.

The False Khaleefeh, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk; and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine-service. The bottles and the cups were arranged, and the wine circulated until it came to the Khaleefeh Haroon Er-Rasheed; but he refused to drink; whereupon the False Khaleefeh said to Jaafar, Wherefore doth not thy companion drink?—O my lord, answered the Wezeer, for a long time he hath not drunk of this beverage. The False Khaleefeh therefore said, I have another beverage, suitable to thy companion, and it is a kind of cider. And he gave orders to bring it. So they brought it immediately; and the False Khaleefeh, advancing towards Haroon Er-Rasheed, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their reason; when the Khaleefeh Haroon Er-Rasheed said to his Wezeer, O Jaafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man!—But while they were talking together privately, the young man cast a glance towards them, and found the Wezeer whispering to the Khaleefeh: so he said, Whispering is an act of rudeness. The Wezeer therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Baghdad say, Drink without music sometimes occasioneth the headache.

And when the False Khaleefeh heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four and twenty airs, so that she astonished the minds of her hearers. Then returning to her first air, with exhilarating modulations she sang to him of love. And when the False Khaleefeh heard the verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendants brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And she seated herself upon the throne, having in her hand a lute that would sadden the heart of the envious; and she sang to him more passionately than the former damsel had done. And the young man, on hearing her verses, again uttered a great cry, and tore the clothes that were upon him to the skirt; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang to him an even more passionate song than the previous one. And again when the young man heard, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before: whereupon the door cup opened, and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and sang as the others had done. And the False Khaleefeh, when he had heard the damsel's song again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immoveable; and Haroon Er-Rasheed, looking towards the young man, beheld upon his body the marks of beating with mikra'ahs. So after he had looked, and certified himself of the fact, he said to his Wezeer, O Jaafar, by Allah, he is a comely young man, but an abominable thief.—How, said Jaafar, hast thou discovered that, O Prince of the Faithful? The Khaleefeh rejoined, Didst thou not see upon his sides the scars occasioned by whips.

Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions; but looking towards the Khaleefeh and Jaafar, he saw them conversing together privately; whereupon he said to them, What is the news, O ye two young men? So Jaafar answered, O our lord, good news; save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Khaleefeh this night is excessive extravagance, and I have not seen any one do as he hath done in all the countries of the earth; for he hath rent such and such suits of apparel; each suit of the value of a thousand pieces of gold; and this is exceeding

extravagance.—But the False Khaleefeh replied, What is this! Verily the wealth is mine, and the stuff is mine; and this is one of the means of bestowing presents upon the servants and other attendants: for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them, with each suit of apparel, five hundred pieces of gold. The Wezeer therefore said, Excellently hast thou done, O our lord. And when the young man heard these words from the mouth of the Wezeer Jaafar, he gave orders to present him with a thousand pieces of gold, and a suit of apparel.

The cups then circulated among them again, and the wine was pleasant to them, and Er-Rasheed, addressing his Wezeer, said, O Jaafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Jaafar replied, Hasten not, O our lord, but sooth thy mind; for patience is more becoming. The Khaleefeh, however, said, By my head, and by the tomb of El-'Abbas, if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Wezeer, and said, What is the matter with thee and thy companion, that ye are whispering together? Acquaint me with the subject of your conversation.—Jaafar answered, It is good. But the young man replied, I conjure thee by Allah that thou tell me your story, and conceal from me nothing of your affair. So the Wezeer said, O my lord, he saw upon thy sides the marks occasioned by whips and mikra'ahs, and he wondered thereat extremely, and said, How can the Khaleefeh be beaten?—and he desireth to know the cause.—And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful: if it were engraved upon the understanding, it would be a lesson to him who would be admonished For know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mohammad 'Alee the son of 'Alee the Jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields and gardens, and shops and ovens, and male black slaves and female slaves and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and, seating herself with me, said to me, Art thou Mohammad the Jeweller? I answered her, Yes, I am he, thy memlook and thy slave. And she said, Hast thou a necklace of jewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of this memlook; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them; but none of those pleased her, and she said, I desire better than I have seen. Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultans: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Shew it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this thy day is to us like milk.

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned with gold and silver and ultramarine. The damsel alighted, and entered the house, ordering me to seat myself upon the mastabah of the door until the money-changer should come. So I sat a while at the door; and lo, a damsel came forth to me and said to me, O my master, enter the vestibule; for thy sitting at the door is dishonourable. I arose, therefore, and entered the vestibule, where I seated myself upon the wooden sofa; and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accordingly I arose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silken curtain over it, and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she arose from the throne, and came towards me, saying to me, O light of my eye, is every one who is comely like thee, without sympathy for his beloved?—O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode. Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am?—I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunya, the daughter of Yahya the son of Khalid El-Barmekee, and my brother is Jaafar, the Wezeer of the Khaleefeh. So when I heard these her words, I drew back from her, saying to her, O my mistress, I am not in fault in making advances towards thee. Thou excitedst my desire.—But she replied, No harm shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Kadee shall officiate for me in performing the ceremony of my contract. I desire to be unto thee a wife, and that thou be to me a husband.

She then called for the Kadee and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mohammad 'Alee the son of 'Alee the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this she caused the wine-vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung. Then the lady Dunya took the lute, and, with delightful modulations, she also sang, surpassing all the others.

I resided with her a whole month, abandoning my shop and family and home; and she said to me one day, O light of the eye, O my master Mohammad, I have determined to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking her female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened and there came in through it an old woman, who said, O my master Mohammad, the lady Zubeydeh summoneth thee; for she hath heard of thy polite accomplishments and elegance, and of the excellence of thy singing. I replied, By Allah, I will not rise from my place until the lady Dunya cometh. But the old woman rejoined, O my master, cause not the lady Zubeydeh to be incensed against thee, and to become thine enemy. Arise then, and answer her summons, and return to thy place. So I arose immediately and repaired to her, the old woman preceding me, until she conducted me to the lady Zubeydeh; and when I came to her, she said to me,

O light of the eye, art thou the beloved of the lady Dunya? I answered, I am thy memlook and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpassest the description: but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to her. And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise and repair to thy place before the lady Dunya cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered, and came to the couch, I found that the lady Dunya had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; whereupon she opened her eyes, and, seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zubeydeh. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head!—She then said to her black slave, O Sawab, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn off a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After this, she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and shewed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred memlooks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Khaleefeh, appointing each of my servants to the office of some one of the dependants of the Khaleefeh, and equipping him in his costume, and proclaimed, Whosoever amuseth himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears and sighs.

When Haroon Er-Rasheed heard him, and knew his transport and ardour and desire, his mind was disturbed with sorrow for him, he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for everything a cause!—Then they begged leave of the young man to depart: and he gave them permission: Er-Rasheed determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Mesroor the Executioner stood before the Khaleefeh and Jaafar, and the Khaleefeh said to Jaafar, O Wezeer, bring hither to me the young man with whom we were last night. The Wezeer replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Khaleefeh Haroon Er-Rasheed. So the young man went with him to the palace, with a heart contracted in consequence of the

summons; and when he went in to the Khaleefeh, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the believers! And the Khaleefeh smiled in his face, returned his salutation, and, looking at him with the eye of respect, caused him to draw near and to seat himself before him, and said to him, O Mohammad 'Alee, I desire of thee that thou relate to me what happened to thee this last night; for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity, that my terror may subside, and my heart be appeased. And the Khaleefeh said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Khaleefeh knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee?—This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Khaleefeh, looking towards the Wezeer, said to him, O Jaafar, bring to me thy sister, the lady Dunya, the daughter of the Wezeer Yahya the son of Khalid. So Jaafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Khaleefeh said to her, Knowest thou who is this?—O Prince of the Faithful, she said, how should women have knowledge of men? And the Khaleefeh smiled, and said to her, O Dunya, this is thy lover, Mohammad 'Alee the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was veiled.—O Prince of the Faithful, she replied, it was written in the Book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Khaleefeh laughed, and, having summoned the Kadee and the witnesses, renewed the contract of her marriage to her husband Mohammad 'Alee the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Khaleefeh also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights and the separator of companions.

THE STORY OF ABOO MOHAMMAD THE LAZY.

Haroon Er-Rasheed was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds of jacinths and jewels such as no money would suffice to procure. This young man kissed the ground before the Khaleefeh, and said to him, O Prince of the Faithful, the lady Zubeydeh kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Khaleefeh said to the chamberlains and lieutenants, Search for a large jewel such as Zubeydeh desireth. They therefore searched, but found nothing that suited her; and they acquainted the Khaleefeh with this; in consequence of which his bosom became contracted, and he said, How is it that I am Khaleefeh, and King of the Kings of the earth, and am unable to procure a jewel? Wo unto you! Inquire of the merchants.—And they inquired of the merchants; but they answered them, Our Lord the Khaleefeh will not find the jewel save with a man of El-Basrah, named Aboo Mohammad the Lazy. So they informed the Khaleefeh of this; and he ordered his Wezeer Jaafar to send a note to the Emeer Mohammad Ez-Zubeydee, the Governor of El-Basrah, desiring him to fit out Aboo Mohammad the Lazy, and to bring him

before the Prince of the Faithful. The Wezeer, therefore, wrote a note to that effect, and sent it by Mesroor.

Mesroor immediately repaired with it to the city of El-Basrah, and went in to the Emeer Mohammad Ez-Zubeydee, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful Haroon Er-Rasheed, and he said, I hear and obey. He forthwith sent Mesroor with a number of his retinue to Aboo Mohammad the Lazy, and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesroor said to him, say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesroor, the Chamberlain of the Khaleefeh, attended by the retinue of the Emeer Mohammad Ez-Zubeydee; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful: but enter ye our abode. They replied, We cannot do so, unless to pay a hasty visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival. But he said, Have patience with me a little, that I may arrange my business. And they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Aboo Mohammad the Lazy ordered some of his pages to conduct Mesroor into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rose-water. The pages paid all attention to Mesroor and those who were with him, and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which Mesroor and his companions entered and found Aboo Mohammad the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattress, which was upon a couch set with jewels. When Mesroor came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table! and when Mesroor beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt china-ware.—We ate, says Mesroor, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour.—Mesroor then said to Aboo Mohammad the Lazy, It is impossible for us to remain longer than this period, from our fear of the Khaleefeh. But Aboo Mohammad the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Aboo Mohammad the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesroor said within himself, When Aboo Mohammad presenteth himself before the Khaleefeh with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mohammad Ez-Zubeydee, and, going forth from El-Basrah, journeyed on until they arrived at the city of Baghdad; and when they went in to the Khaleefeh, and stood before him, he ordered Aboo Mohammad to seat himself. So he sat, and, addressing the Khaleefeh with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Er-Rasheed answered, There will be no harm in that. Accordingly Aboo Mohammad gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of white emeralds, and their fruits of red and yellow jacinths, and white pearls; whereat the Khaleefeh wondered. Then he caused a second chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels; its poles

were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds and chrysolites and balas rubies, and all kinds of minerals. And when Er-Rasheed beheld it, he rejoiced exceedingly. Aboo Mohammad the Lazy then said, O Prince of the Faithful, imagine not that I have brought to thee this, fearing anything or coveting aught; for the truth is, that I saw myself to be a man of the common people, and saw that this was not suitable to any one but the Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this, Er-Rasheed replied, Do what thou wilt, that we may see. And Aboo Mohammad said, I hear and obey. Then he moved his lips, and made a sign to the battlements of the palace; whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Er-Rasheed wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Aboo Mohammad the Lazy, and they have informed me that thy father was a cupper serving in a public bath, and that he left thee nothing?—O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraved on the understanding, it would be a lesson to him who would be admonished. Er-Rasheed said, Relate what thou hast to tell, and acquaint me with it, O Aboo Mohammad. So he said,

Know, O Prince of the Faithful (may God continue thy glory and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade. Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheykh Abul-l-Muzaffar hath determined to make a voyage to China. This sheykh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to arise and go with her. And upon this she swore by Allah, that if I did not arise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst. So when I heard her words, O Prince of the Faithful, I knew that she would do so, on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept.—Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. I then said, Lift me up from the ground. And when she had done this, I said, Support me, that I may walk. So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheykh, and I said to him, O uncle, art thou El-Muzaffar? He answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the land of China: perhaps God may give me a profit from it. And the sheykh Abul-l-Muzaffar said to his companions, Do you know this young man? They answered, Yes: this person is known by the name of Aboo Mohammad the Lazy; and we have never seen him to have come forth from his house excepting on this occasion. The sheykh Abu-l-Muzaffar then said, O my son, give me the money, and may the blessing

of God (whose name be exalted !) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheykh Abu-l-Muzaffar set forth on the voyage, and with him a company of merchants, and they proceeded without interruption until they arrived at the land of China; when the sheykh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheykh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Aboo Mohammad the Lazy, I have forgotten: so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted !) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors, and exceeding trouble. Still he said, We must return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise consisting of minerals and jewels and pearls and other things. And Abu-l-Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat and beat them, and chained and tormented them, for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now when the sheykh Abu-l-Muzaffar saw this ape, he grieved for him, and shewed kindness to him, and said to his owner, Wilt thou sell me this ape? The man answered, Buy. And the sheykh said, I have with me belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum?—He answered, I sell him to thee. May God bless thee in him!—Then the sheykh took possession of him, and paid the money to his owner; and the slaves of the sheykh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded to another island, where they cast anchor. And the divers who dived for minerals and pearls and jewels and other things, came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Abu-l-Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great! We have lost the ape, with the luck of this poor youth for whom we bought him!—They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Abu-l-Muzaffar, who wondered at this, and said, Verily, there is a great mystery in this ape!

Then they loosed, and proceeded to an island called the island of the Zunooj, who are a people of the blacks, that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night imprisoned, in great misery; but in the night the ape arose and came to Abu-l-Muzaffar and loosed his chains. And when the merchants beheld Abu-l-Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Abu-l-Muzaffar! But he replied, Know ye that none liberated me, by the will of God (whose name be exalted !), but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from

their chains; and they repaired to the ship, and embarked in it, and found it safe; nothing being lost from it.

They loosed immediately, and continued their voyage, and Abu-l-Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Abu-l-Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They then continued their voyage until they arrived at the city of El-Basrah; whereupon their companions came to meet them; and when they had landed, Abu-l-Muzaffar said, Where is Aboo Mohammad the Lazy? The news therefore reached my mother, and while I was lying asleep, my mother came to me and said, O my son, the sheykh Abu-l-Muzaffar hath arrived, and come to the city: arise then, and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheykh Abu-l-Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name be exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee. I therefore took the ape before me, and went, saying within himself, By Allah, this is none other than magnificent merchandise! I entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic: see then with thine eyes this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Abu-l-Muzaffar approached me, and said to me, Art thou Aboo Mohammad the Lazy? I answered them, Yes. And behold, Abu-l-Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee with this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at this, and said, O my son, God hath blessed thee with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate, he ate with me; and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and rabas, and planted gardens, and purchased memlooks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak, with an eloquent tongue, and he said, O Aboo Mohammad! On hearing this, I was violently terrified; but he said, Fear not. I will acquaint thee with my condition. I am a Marid of the Jinn; but I came to thee on account of thy poverty, and now thou knowest not the amount of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee.—What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon.—And how so? said I.—To-morrow, he answered, attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef, and seat thyself by him, and say to him, I have come to thee as

a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor descent,—give him a thousand pieces of gold: and if he say to thee, Give me more,—do so, and excite his cupidity for money.—So I replied, I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and, having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves and memlooks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee.—And what is it? he asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, Thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God favour and preserve hath said, An excellent rank is [that conferred by] wealth. And when the Shereef heard these words, he hung down his head for a while towards the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the memlooks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from the shop, and said to his young men, Close it. Then he invited his companions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain of me what thou wilt.—And what is thy want? said I. He answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef is a closet, upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee.—And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and loveliness. I was exceedingly delighted with her; and when midnight came, and the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock killed: and she exclaimed, There is no strength nor power but in God, the High, the Great! The Marid hath taken me!—And her words were not ended when the Marid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and lo, the Shereef approached, slapping his face, and said, O Aboo Mohammad, what is this deed that thou hast done unto us? Is this the recompense that we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my own abode, searched for the ape; but I found him not, nor saw any

trace of him: so I knew that he was the Marid who had taken my wife, and that he had practised a stratagem against me so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me; and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one, tawny-coloured; and the other, white; and they were contending together. I therefore took up a stone from the ground, and struck with it the tawny serpent, and killed her; for she was oppressing the white one. Then the white serpent departed, and was absent for a while; after which she returned, accompanied by ten other white serpents; and they came to the dead serpent, and tore her in pieces, so that there remained only her head; which having done, they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, called to me. So I said to the person who addressed me, By the Object of thy worship, acquaint me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Jinn; if then thou hast any want, acquaint us with it, that we may have the pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity. And unto whom hath happened the like of my calamity?—And he said, Perhaps thou art Aboo Mohammad the Lazy. I replied, Yes. And he said, O Aboo Mohammad, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for thy kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Marids of the Jinn; and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Marid; for thy kindness is not lost upon us.—He then uttered a great cry, with a terrible voice; and lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said, Where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Aboo Mohammad, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But know that the slave is one of the Marids, and when he carrieth thee mention not the name of God while he beareth thee; for if thou mention it, he will fly from thee, and thou wilt fall and perish.—So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Marid was conversing with me and amusing me, and diverting me from mentioning God, whose name be exalted! But while I was in this state, lo, a person clad in green garments, and having long locks of hair, and a resplendent countenance, and in his hand a spear from which sparks flew forth, approached and said to me, O Aboo Mohammad, say, There is no deity but God: Mohammad is God's Apostle—or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!): so I said, There is no deity but God: Mohammad is God's Apostle. And immediately that person smote the Marid with the spear; whereupon he dissolved, and became ashes; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

But lo, there was a ship, containing five sailors; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me

in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close of the day, when they cast a net, and caught a large fish, which they broiled; and they gave me to eat. They continued their voyage until they had conveyed me to their city; upon which they took me in to their King, and placed me before him; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city? He answered, Its name is Henad, and it is in the land of China. Then the King delivered me to the Wezeer of the city, commanding him to shew me the city. The inhabitants of this city were originally infidels; in consequence of which, God (whose name be exalted!) had turned them into stones. I amused myself by taking a view of it; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks; and while I was sitting, lo, a horseman came and said, Art thou Aboo Mohammad the Lazy? I answered him, Yes, And he said, Fear not; for thy kind conduct hath become known unto us. So I asked him, Who art thou? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not; for the slave who perished beneath thee was one of our slaves. And after this, the horseman took me up behind him, and conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass: then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. So I replied, I hear and obey. I alighted from behind him, and walked on until I arrived at the city, when I saw that its wall was of brass; and I went round about it, hoping to find a gate to it: but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent any one from seeing me. He then went his way; and he had been but a short time absent from me when cries arose, and I beheld a number of persons whose eyes were in their breasts; and when they saw me, they said, Who art thou, and what cast thee into this place? So I acquainted them with the occurrence; and they replied, The damsel whom thou hast mentioned is with the Marid in this city, and we know not what he hath done with her; and we are brothers of the serpent. Then they added, Go to that spring, see by what channel the water entereth, and enter thou with it; for it will convey thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me; and, having saluted me first, she said to me, O my master, who brought thee to this place? So I informed her of the events that had happened; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will profit him, and hath informed me that there is in this city a talisman with which, if he desired to destroy all who are in the city, he could destroy them; and whatsoever he should order his 'Efreets to do, they would comply with his command; and that talisman is upon a pillar.—And where, said I, is the pillar? She answered, in such a place.—And what is that talisman? I asked. She answered, It is the figure of an eagle, and upon it is an inscription which I know not. Take it and place it before thee, and take a censer with fire, and throw into it a little musk, whereupon there will arise from it a smoke which will attract the 'Efreets. If thou do so, they will all present themselves before thee; not one of them will remain absent; and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act.—So I replied, I hear and obey.

I arose, and went to that pillar, and did all that she desired me to do, and the 'Efreets came and presented themselves before me, each of them saying, At thy service, O my master! Whatsoever thou commandest us to do, we will do it.—I therefore said to them, Chain the Marid who brought this damsel from her abode. And they replied, We hear and obey. They repaired immediately to that Marid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. And I ordered them to return. I then went back to the damsel, and, having acquainted her with what had happened, said, O my wife, wilt thou go with me? She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered; and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of El-Basrah. And when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and lo, the 'Efreets approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in El-Basrah; and they did so. After that, I commanded them to bring the ape; and they brought him, in an abject and despicable state; whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire anything, of wealth or aught else, I will command the Jinn to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.

THE STORY OF IBN MANSOOR AND THE LADY BUDOOR, AND JUBEYR THE SON OF 'OMEYR ESH-SHEYBANEE.

It is related that the Prince of the Faithful, Haroon Er-Rasheed, was restless one night, and sleep was difficult unto him: he ceased not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesroor, and said to him, O Mesroor, see for me some one who will divert me from this restlessness. Mesroor said, O my lord, wilt thou enter the garden in the palace, and amuse thyself with the sight of the flowers it containeth, and look at the planets, and the beauty of their disposition, and the moon among them shining upon the water? He answered, O Mesroor, verily my soul inclineth not to anything of that kind.—O my lord, rejoined Mesroor, there are in thy palace three hundred concubines, each of whom hath a separate apartment. Order, then, every one of them to retire into her apartment, and go thou about and amuse thyself by the sight of them while they know not.—The Khaleefeh replied, O Mesroor, the palace is mine, and the female slaves are my property; yet my soul inclineth not to anything of that kind. Mesroor then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories.—My soul, replied the Khaleefeh, inclineth not to anything of that kind. Mesroor said, O my lord, order the pages and the boon-companions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Khaleefeh replied, O Mesroor, my soul inclineth not to aught of that kind.—Then, said Mesroor, O my lord, strike off my head: perhaps that will put an

end to thy restlessness, and dispel the uneasiness which thou sufferest. And Er-Rasheed laughed at his words, and said to him, O Mesroor, see who of the boon-companions is at the door. So Mesroor went forth, and returned saying, O my lord, he who is at the door is 'Alee the son of Mansoor the Wag, of Damascus. The Khaleefeh said, Bring him unto me. Mesroor therefore went and brought him; and when Ibn Mansoor entered, he said, Peace be on thee, O Prince of the Faithful? And the Khaleefeh returned his salutation and said, O Ibn Mansoor, relate to us somewhat of thy stories.—O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing of which I have heard? The Prince of the Faithful answered, If thou have witnessed anything extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn Mansoor said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. Er-Rasheed replied, O Ibn Mansoor, see, I hear with mine ear, and look at thee with mine eye, and attend to thee with my mind. And Ibn Mansoor said:—

O Prince of the Faithful, know that I have an appointment every year from Mohammad the son of Suleyman El-Hashimee, the Sultan of El-Basrah; and I went to him as I was wont, and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn Mansoor, mount and accompany us to the chase. But I replied, O my lord, I have not power to ride: seat me therefore in the mansion of entertainment, and give a charge respecting me to the chamberlains and lieutenants. And he did so; and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Baghdad to El-Basrah, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of El-Basrah as on this occasion? I will therefore arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of El-Basrah. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of El-'Erak. So I lost my way in its bye-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two mastabahs, and above it was a trellis for grape-vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing verses. And I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and lo, I beheld a fair damsel, like the moon when it appeareth in its fourteenth night, with joined eyebrows, and languishing eyelids, and a bosom like two pomegranates; she had thin lips, like two pieces of carnelion, a mouth like the seal of Suleyman, and a set of teeth that would sport with the reason of the poet and the prose-writer. Altogether she comprised all the charms of loveliness, and was a source of disturbance unto women and men. The beholder could not satisfy himself with gazing at her beauty.

Now while I was looking at her through the interstice of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose and came to me, and said, O sheykh, hast thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy

looking at a hareem that is not thine. So I answered her, O my mistress, I have an excuse for doing so.—And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf, give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk; and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheykh, go thy way. But I replied, O my mistress, I am troubled in mind.—Respecting what? said she. And I answered, Respecting the changes of fortune, and the vicissitudes of events. She replied, It becometh thee; for fortune giveth rise to wonders. But what (she added) hast thou witnessed of its wonders, that thou reflectest upon it?—I am reflecting, I answered, upon the owner of this house; for he was my sincere friend in his life-time. And she said to me, What was his name? I answered, Mohammad the son of 'Alee the Jeweller; and he was possessed of great wealth. But hath he, I asked, left children?—Yes, said she; he hath left a daughter, who is named Budoor, and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She replied, Yes:—and laughed. Then she said, O sheykh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheykh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depositary for a secret, or not. So I said to her, O my mistress, if thou desirest to know who I am, I am 'Alee the son of Mansoor the Wag, of Damascus, the boon-companion of the Prince of the Faithful, Haroon Er-Rasheed.

And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn Mansoor. Now I will acquaint thee with my state, and entrust thee with my secret. I am a separated lover.—O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest?—She answered, I love Jubeyr the son of 'Omeyr Esh-Sheybanee, the Emeer of the Benee Sheyban. And she described to me a young man than whom there was none more handsome in El-Basrah. I said to her, O my mistress, hath any interview or correspondence taken place between you?—Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and loveliness charmed her; so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and, seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation. And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn Mansoor.—And what, said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive, as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-case, and a piece of paper. And she brought them to her; and she wrote and then sealed the letter, and handed it to me; and I took it and went to the house of Jubeyr the son of 'Omeyr Esh-Sheybanee. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached returning from the chase; and when I beheld him, O Prince of the

Faithful, upon his horse, my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and came to me and embraced and saluted me; and it seemed to me as though I held in my embrace the world and all that it containeth. Then he conducted me into his house, and seated me upon his couch, and gave orders to bring the table; whereupon they brought forward a table of khoolenj of Khurasan, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such like. Then Jubeyr the son of 'Omeyr said, Stretch forth thy hand to our food, and comfort our heart by eating of our provision. But I replied, By Allah I will not eat of thy food a single mouthful until thou perform my want. He said, And what is thy want? And I handed forth to him the letter; and when he had read it and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn Mansoor, whatsoever want thou hast, we will perform it, excepting this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I arose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn Mansoor, I will tell thee what she said to thee, though I was not present with you two. I asked him, What was it that she said to me? And he replied, Did not the writer of this letter say to thee, If thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive from me, as a compensation for thy walk, one hundred pieces of gold?—I answered, Yes. And he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Shejeret ed-Durr!—Whereupon a slave-girl answered him from her private chamber, bringing a lute of Indian manufacture enclosed in a bag of silk; and she came, and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs; after which she returned to the first air, and when the slave girl had finished, her master uttered a great cry, and fell down in a fit; upon which the slave-girl said, May God not punish thee, O sheykh; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to yon private chamber, and sleep there.—So I went to the private chamber to which she directed me, and slept there until the morning; when lo, a page came to me, bringing a purse in which were five hundred pieces of gold; and he said, This is what my master promised thee; but return thou not to the damsel who sent thee, and let it be as though thou hadst not heard of this affair, and as though we had not heard. So I replied, I hear and obey.

I then took the purse, and went my way; but I said within myself, Verily the damsel hath been expecting me since yesterday. By Allah I must return to her, and acquaint her with that which hath taken place between me and him; for, if I return not to her, probably she will revile me, and will revile every one who cometh forth from my country.—Accordingly, I went to her, and found her standing behind the door; and when she beheld me, she said, O Ibn Mansoor, thou hast not accomplished for me anything.—Who, said I, informed thee of this? She answered, O Ibn Mansoor, I have a further intuition; that, when thou handest him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn Mansoor, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter; for to her I have no reply to give. Whereupon thou rosest from his side in anger; but he laid hold upon thy skirts, and said to thee, O Ibn Mansoor, sit with me this day; for thou art my guest, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So thou sattest with him, and atest and drankest, and enjoyedst thyself and wast merry, and entertainedst him by night with conversation; and the slave-girl sang such an air and such verses; upon which he fell down in a

fit.—So I said to her, O Prince of the Faithful, Wast thou with us? She replied, O Ibn Mansoor, the hearts of lovers have eyes, which see what spectators see not. But, O Ibn Mansoor, she added, night and day succeed not one another during the course of an event without changing it.—Then she raised her eyes towards heaven, and said, O Object of my worship, and my Master and my Lord, as Thou hast afflicted me by the love of Jubeyr the son of 'Omeyr, so do Thou afflict him by the love of me, and transfer the affection from my heart to his!—After this, she gave me a hundred pieces of gold, as a compensation for my walk, and I took it, and repaired to the Sultan of El-Basrah, whom I found returned from the chase; and I received from him my appointment, and returned to Baghdad.

And when the next year arrived, I went to the city of El-Basrah, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Baghdad, I reflected in my mind upon the case of the damsel Budoor, and said, By Allah, I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the Emeers hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubeyr the son of 'Omeyr Esh-Sheybanee; and I found its mastabahs demolished, and found not pages at its door as usual: so I said within myself, Probably he hath died. Then I stood before the door of his house, and poured forth tears. And while I was bewailing the people of the house with my verses, O Prince of the Faithful, lo, a black slave came forth to me from the house, and said, O sheykh, be silent! May thy mother be bereft of thee! Wherefore do I behold thee bewailing this house in these verses?—So I answered him, I used to know it as the abode of one of my sincere friends. He said, And what was his name? I answered, Jubeyr the son of 'Omeyr Esh-Sheybanee. And he said, And what hath happened unto him? Praise be to God, he is still blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Budoor, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown; for when he is hungry, he saith not to his servants, Give me food:—and when he is thirsty, he saith not, Give me drink.—And I said, Ask permission for me to go in to him.—O my master, he asked, wouldst thou go in to him who understandeth, or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned giving it to me.

I therefore went in to him, and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so; for thereupon he will be aroused. Accordingly, I recited to him certain verses. And when he heard me, he opened his eye, and said to me, Welcome, O Ibn Mansoor. My emaciation hath become excessive.—And I asked him, saying, O my master, is there anything that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and send it to her by thee; and if thou bring me her answer, thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he called one of his female slaves, and said, Bring me an ink-case and a paper. She therefore brought him what he demanded; and he wrote and then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Budoor. I began to raise the curtain by little and little as before; and lo, ten slave-girls, high-bosomed virgins, resembling moons, and the lady Budoor was sitting in the midst of them, like the full moon in the midst of the stars, or like the sun obscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the

door; whereupon she said to me, A friendly and free and ample welcome to thee, O Ibn Mansoor! Enter!—So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn Mansoor, I will now write for thee an answer, that he may give thee what he hath promised thee. And I replied, May God compensate thee well! Then she called one of her female slaves, and said, Bring me an ink-case and a paper. And when she had brought her what she demanded, she wrote to him some harsh verses. I therefore said to her, By Allah, O my mistress, there remaineth not unto him before his death any more than the period that will expire on his reading this paper. I then tore it, and said to her, Write to him something different from these verses. And she replied, I hear and obey:—but she wrote to him some verses more severe than the former ones. So I said to her, By Allah, O my mistress, he will not read these verses without his soul's quitting his body. She replied, O Ibn Mansoor, my transport hath attained to such a pitch that I have said what I have said. I rejoined, Hadst thou said more than that, it had been just in thee; but a disposition to pardon is one of the qualities of the generous. And when she heard my words, her eyes filled with tears, and she wrote to him a note—by Allah, O Prince of the Faithful, there is not in thine assembly any one who can write the like of it. And when she had finished and sealed it, she handed it to me; and I said to her, O my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn Mansoor, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubeyr the son of 'Omeyr; and when I went in to him, I found him with his eye fixed upon the door, waiting for the answer; and as soon as I handed to him the paper, he opened it and read it and understood its meaning, and uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn Mansoor, did she write this note with her hand, and did she touch it with her fingers?—O my master, said I, and do people write with their feet?—And by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage, as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her as the letter Lam embraces Alif, and the disease of him who cannot escape from his ailment quitted him. Then he seated himself; but she sat not: so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn Mansoor, I will not sit down save on the condition that hath been made between us.—And what, I asked, is that condition between you two? No one, she answered, knoweth the secrets of lovers. She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. And he arose and whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Kadee and two witnesses. And Jubeyr arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Kadee, perform the ceremony of my contract of marriage to this damsel for this sum as a dowry. The Kadee therefore said to her, Say, I consent to that.—And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Kadee and the witnesses. Then she handed to him [Jubeyr] what remained in the purse, and the Kadee and witnesses departed.

I sat with them in joy and gladness until the greater part of the night had passed, when I said within myself, They are two lovers, and during a long period they have been separated; so I will arise immediately, that I may sleep in a place remote from them, and leave them together alone. Accordingly I arose; but the damsel laid hold upon my skirts, and said to me, What hath thy mind suggested to thee? I answered, Such and such things. And she replied, Sit, and when we desire thy departure, we will dismiss thee. I therefore remained sitting with them until the approach of the dawn, when she said, O Ibn Mansoor, go to yon private chamber; for we

have furnished it for thee, and it is thy sleeping-place. And I arose, and slept in it until the morning; and when I got up there came to me a page with a basin and ewer, and I performed the ablution, and recited the morning-prayers; after which I sat. And while I was sitting, lo, Jubeyr and his beloved came forth from a bath that was in the house, wringing, each, their locks; and I bade them good morning, congratulating them on their safety and their reunion, and said to Jubeyr, What beginneth with stipulation, endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubeyr said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's-days, when the people go forth and embark in boats, and amuse themselves upon the river. And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Budoor was in the midst of them, having her lute with her; and she played upon it eleven airs; after which she returned to the first air, and sang verses to it, and when she had finished I said to her, Repeat the verses and the air. But she would not. So I ordered the boatmen to pelt her; and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way: and this was the cause of the transition of the love from her heart to mine.—I therefore, says Ibn Mansoor, congratulated them on their reunion, and, taking the purse with its contents, repaired to Baghdad.

And the bosom of the Khaleefeh was dilated, and the restlessness, and the contraction of the heart that he suffered, ceased to trouble him.

THE STORY OF THE MAGIC HORSE.

There was, in ancient times, in the country of the Persians, a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child, like the moon. He observed two annual festivals, that of the New-year's-day, and that of the Autumnal Equinox; and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants; and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals, there came in to him three sages: with one of them was a peacock of gold; and with the second, a trumpet of brass; and with the third, a horse of ivory and ebony: whereupon the King said to them, What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry. And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my Lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou

hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use. So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and shewed him a turning pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so, he saw a thing like the head of a cock, on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication excepting these two buttons. And he turned the button that was on the right shoulder; upon which the horse bore him up with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted!) for the favour that he had shewn him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent, the earth had become distant from him; and he turned about the face of the horse as he desired, while it descended with him: when he would he was carried downwards by it; and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities. which he knew not; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers; upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit round the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set: so he said within himself, I have not found any place in which to pass the night better than this city: I will therefore pass this night in it and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel secure of the safety of himself and his horse, and where no one might see him; and while he was thus engaged, lo, he beheld, in the midst of the city, a palace rising high into the air, surrounded by a large wall with high battlements; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse, praising God (whose name be exalted!), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage; and if God (whose name be exalted!) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him; for since he had parted from his father he had not eaten food; and he said within himself, Verily such a

palace as this is not devoid of the necessaries of life. He therefore left the horse in a place alone, and walked down to see for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this palace, and at the beauty of its construction; but he heard not in the palace any sound, nor the cheering voice of an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, there is no better course for me than to return to the place in which is my horse, and to pass the night by it; and when the morning cometh, I mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif, resembling the splendid full moon. That damsel was the daughter of the King of this city; and her father loved her with so great an affection that he built for her this palace; and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming vessels, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father, and he had rejected him, because he was disagreeable in aspect; and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in marriage of thy father; for that person was hideous, and this is handsome; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person: but, O my mistress, verily this young man is one of high dignity. And after this, the female slaves went to the prostrated eunuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter.—Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortune and evil accidents.—The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together; and as soon as he beheld them, he said to the King's son, O my master, art thou a human being or a Jinnee? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the royal Kisras as of the unbelieving devils?—Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted, she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes, and thrown dust upon his head. And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words.—He therefore answered him, O King, go to the assistance of thy daughter; for a devil of the Jinn, in the garb of human beings, and having the form of the sons of the Kings, hath got

possession of her: therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in his hand; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter; we know nothing more than this; and we know not whether he be a human being or a Jinnee; but he is chaste and well bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through his jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon him as though he were a Ghool. The King's son, on seeing him, said to her, Is this thy father? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry, which terrified him, and was about to attack him with the sword; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Jinnee? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it that thou derivest me from the devils, when I am of the sons of the royal Kisras, who, if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings?—So the King, on hearing these words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily, I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am?—The King answered him, No, by Allah: but I would, O young man, that thou demand her in marriage publicly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee of falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee.—So the King said, Propose what thou wilt. And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men, and acquaint me with their number. The King replied, their number is forty thousand horseman, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me, and say

to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law.—And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth immediately to his Wezeer, and to desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Wezeer, and acquainted him with that which the King had commanded. And upon this the Wezeer summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war.—Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses? So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt.—He replied, None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace.—In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying.—Then the King looked towards one of his chief officers, and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily this is a thing the like of which we have never heard!—Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it; and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance.—They then raised the horse upon their hands, and carried it without stopping until they

came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely; and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts. The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah it is a calamity! How shall we kill this young man with the comely face and the surpassing figure?—And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and pre-eminence.—And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred himself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you.—But his Wezeer and Lieutenants replied, O King, can any one catch the flying bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter, and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him, and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to nought of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man.—Such was her case.

Now, as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of San'a. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation: therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the

hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence: but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day; for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father; and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this, they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute, and began to play upon it, singing of absence, before the King and his son. Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of San'a: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with him towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air; and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing.—But as to his son, he ceased not his course through the sky until he came to the city of San'a, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate, and had thine absence from me continued longer, I had perished without doubt. —O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation to all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake.—And she said to him, How could thou absent thyself from me? Can my life be pleasant after thy departure?—He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in anything. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and acquainted the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou

have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father?—O my master, she answered, by Allah that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from everything else, even from my father and my mother. And when the King's son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to shew to the damsel the seat of his power and the dominion of his father, and to acquaint her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his memlooks and servants. The King's son also took forth, from his palace, ornaments and apparel and such things as Kings treasure up, and prepared for the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures. Then he left the camel-litter, with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded; after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him.—Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage; for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that, when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other

perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound, but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage therefore went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou! Could not the King's son find any one to send to me but thee?—And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face, and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath chosen me especially to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of memlooks and black slaves and pages and servants and dependants an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride?—O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! What meant that which thou saidst respecting the King's son, when thou assertest that he sent thee to me?—The sage replied, May Allah keep the King's son from everything good; for he is base and vile!—O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he.—And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother!—And she wept violently for that which had befallen her, while the sage

incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a king of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheykh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion.—Thus did it befal the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them. And it happened that he alighted at one of the Khans, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing.—And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this.—The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman sitting, and with him a horse of ebony. As to the man, he was of hideous aspect, very horrible in form; and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing; eyes have not beheld its superior in beauty or in comeliness of make.—The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took him from her, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it.—When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he knew the name of the city and that of its King; he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and

as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailers, however, saw his beauty and loveliness, they could not bear to put him into the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the Kisras. And when they heard his answer, they laughed, and one of them said to him, O Kisrawee, I have heard the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Kisrawee who is with us in the prison. And another said, Nor have I seen any one more hideous than he in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surpassing beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect, who was with it, he is with us in the prison; and when the night over-shadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep.—Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him falleth into a calamity like that into which I have fallen.—And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee?—And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harjeh; and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person, I cure him. This is my occupation.—And when the King heard his words, he rejoiced at them exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt

desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me everything that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage.—He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before everything else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed, I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel.—The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures; Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm; for this is the place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Jinnee, and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Jinnee which hath afflicted thee will be dispelled from thee. Therefore if he come in to thee, address him with pleasant words, that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished.—And she replied, I hear and obey.—He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee.—The King therefore arose and went in to her; and when she saw him, she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went into her and saluted her and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions!—And the King's son replied, O King, the

perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there confine from her the Jinnee that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do. And when they arrived at that meadow, the King's son who feigned himself a sage, ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Jinnee here, that he may never return to her. After which I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until he cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt.—And when the King heard his words he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them in the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops and returned to the city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly. —Meanwhile, the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his Wezeers went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her. —And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger, bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was San'a of El-Yemen, he transmitted the letter, with the presents, to that King, who, on reading the letter, rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness; and every year he wrote to his father-in-law, and sent a present.

Thus they continued until the King, the father of the young man, was taken from the world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him; and thus they remained, passing the most delightful and most agreeable and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the

replenisher of the graves.—Extolled then be the perfection of the Living who dieth not, and in whose hand is the dominion that is apparent and the dominion that is hidden!

THE STORY OF UNS EL-WUJOOD AND EL-WARD FI-L-AKMAM.

There was, in ancient times, a King of great dignity, possessed of glory and absolute power, and he had a Wezeer named Ibraheem, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminent polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was El-Ward fi-l-Akmam; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball. And on one of those days when he did so, the daughter of the Wezeer sat at a lattice-window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers. The nurse replied, O my daughter, all of them are comely. Who then among them? —Wait, rejoined the damsel, until I point him out to thee. And she took an apple, and threw it upon him. So he raised his head, and beheld the Wezeer's daughter at the window, resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her. And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shewn to thee? She answered, His name is Uns el-Wujood. And upon this, she shook her head, and laid herself down upon her mattress; her mind was fired, and she uttered groans, and recited verses of love for the young man.

She then wrote some verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her, and proceeded to engage her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Uns el-Wujood; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach.—Upon this, El-Ward fi-l-Akmam said to her, O my nurse, and what is the remedy for desire?—Its remedy, answered the nurse, is an interview.— And how can that be obtained? said the damsel. The nurse answered, O my mistress, It may be obtained by means of letters, and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy; and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business, and bear thy letter. And when El-Ward fi-l-Akmam heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me and said to me, Thy mistress and Uns el-Wujood love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience

abundant good fortune. Now I have related to thee what I saw, and it is thine to decide.—And El-Ward fi-l-Akmam said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Uns el-Wujood, and bring me an answer to it. So she took it, and went with it to Uns el-Wujood; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote a reply upon the back of it, and having folded the letter, he kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head; after which, she opened it and read it, and understood its meaning; and she wrote beneath it other verses of love and longing.

And when she had finished, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Wezeer came forth from the hareem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Wezeer was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Wezeer therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter El-Ward fi-l-Akmam to Uns el-Wujood; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Wezeer, O my lord, there is no profit in weeping. The right opinion is this: that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.—And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Uns el-Wujood with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Uns el-Wujood being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case?—She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rek'ahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kunooz is a mountain called the Mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Wezeer agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter

at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Uns el-Wujood with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow. And when she had finished her verses, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived at the Sea of the Kunooz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Wezeer had commanded them, that, when they had arrived at the mountain, and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened.—Such was their case.

But as to Uns el-Wujood, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Wezeer, as he was wont to do, in the hope that perhaps he might see some one of the Wezeer's dependants whom he was accustomed to see; and he looked at the door, and beheld the verses above-mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toil; and he wept violently, pouring forth tears until he wetted the ground. Then rising forthwith he proceeded from that place; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth wider than a door, with teeth like the tusks of the elephant. When Uns el-Wujood beheld him, he made sure of destruction, and, turning his face towards the Kibleh, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire.—And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws; and Uns el-Wujood, on seeing him do thus, spoke to the beast. And as soon as he had finished, the lion arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Uns el-Wujood behind him, for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Uns el-Wujood beheld the track of travellers in the desert, and knew it to be that of the people who accompanied El-Ward fi-l-Akman. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Uns el-Wujood proceeded along the track for days and nights, until he

approached a roaring sea, agitated with waves; and the footmarks reached to the shore of the sea, and there ended. So he knew that the people had embarked in a vessel on the sea and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he fell down in a fit, and remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of a human being, speaking in a cave; and he listened to him, and lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and spoke aloud.

And when he had ended, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy!—So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Uns el-Wujood. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Uns el-Wujood, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Uns el-Wujood. In that case, thine anxiety must be great, and thou art excused: but there existeth no lover who hath not endured griefs.

Then the devotee arose and came to Uns el-Wujood, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God (whose name be exalted!); after which, the devotee said to Uns el-Wujood, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Uns el-Wujood replied, I hear and obey.

Meanwhile, when the people had arrived with El-Ward fi-l-Akmam at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had befallen her, her desire and transport and distraction increased; and she shed tears.

Now to return to Uns el-Wujood,—the devotee said to him, Descend into the valley and bring me, from the palm-trees, some of their fibres. So he descended, and brought him some of the fibres of the palm-trees; and the devotee took them and twisted them, and made of them a kind of net, like those used for carrying straw; after which he said, O Uns el-Wujood, in the midst of the valley is a kind of gourd that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this, Uns el-Wujood replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived, upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he disappeared from before the

eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst; but he found, in that place, rivers flowing, and birds warbling upon the branches, and fruit-bearing trees of the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Uns el-Wujood sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahan is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition.—And after he had saluted him and wished him long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiting King. On his coming to the first of them, he looked at it; and lo, it was a turtle-dove; and when it saw him, it raised its voice, crying, O Bountiful! Whereupon Uns el-Wujood fell down in a fit. After he had recovered, he went on to other cages, and was addressed in a similar manner by a ring-dove, a hezar, a nightingale, and a wood-pigeon. He then looked towards his friend, the man of Ispahan, and said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Wezeer of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them.—So he said within himself, My desire is accomplished; but the time to wait is long.

Now during this period, El-Ward fi-l-Akmam found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her. She then went up to the roof of the palace, and, taking some garments of the stuff of Baalabekk, tied herself by them, and let herself down until she came to the ground. She was attired in the most magnificent of her apparel, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there El-Ward fi-l-Akmam; but when he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and recited some verses, informing him that she was a human being (not a Jinneeyeh, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him; and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel, that I may transport thee to whatsoever place thou desirest. So she embarked in the vessel, and he set it afloat with her, and when it had proceeded a little way from the land, there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared from before

their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name be exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbas. He was at that time sitting with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having in her ears earrings of costly balas rubies, and on her neck a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou, and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibraheem, the Wezeer of the King Shamikh, and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which, she uttered groans, and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish: for I must accomplish for thee what thou desirest, and procure for thee what thou seekest. And when he had ended, he went forth to his troops, and, having summoned his Wezeer, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shamikh, saying to him, Thou must without fail bring to me a person who is with him, named Uns el-Wujood; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Uns el-Wujood, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. Then the King Dirbas wrote a letter to the King Shamikh, to the effect above mentioned, and gave it to his Wezeer, strictly charging him to bring Uns el-Wujood, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Wezeer therefore replied, I hear and obey,—and repaired with the present to the King Shamikh. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamikh saw them, and read the letter, and saw the name of Uns el-Wujood, he wept violently, and said to the Wezeer who was sent to him, And where is Uns el-Wujood? For he hath gone away, and we know not where is. Bring him then to me, and I will give to thee double the presents thou hast brought. And after this, he looked towards the Wezeer who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Uns el-Wujood hath been absent for a year, and his lord knoweth not whither he hath gone, nor hath he any tidings of him, But the Wezeer replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Wezeer, and shalt not enter my city. How then can I go to him without him?—So the King Shamikh said to his Wezeer Ibraheem, Go thou with him, accompanied by a party of men, and search for Uns el-Wujood in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Wezeer of the King Dirbas, they proceeded in search of Uns el-Wujood; and whenever they passed by Arabs or any people, they inquired of them respecting Uns el-Wujood, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and the deserts and wastes, until they

arrived at the shore of the sea; when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Wezeer of the King Dirbas said to the Wezeer of the King Shamikh, On what account is this mountain so-named? And the latter answered, For this reason. A Jinneeyeh sojourned upon it in ancient times, and that Jinneeyeh was of the Jinn of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Jinn, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother?—And the Wezeer of the King Dirbas wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibraheem, the Wezeer of the King Shamikh, kissed his hands. And the Wezeer Ibraheem entered the palace, and found in its court a poor man among the servants! and he was Uns el-Wujood. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time. Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baalabekk tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil. He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so; but found her not.—Meanwhile, Uns el-Wujood, when he was assured that El-Ward fi-l-Akmam had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requiter.

Now when they despaired of finding Uns el-Wujood, and the heart of the Wezeer Ibraheem was troubled by the loss of his daughter El-Ward fi-l-Akmam, the Wezeer of the King Dirbas desired to return to his country, though he had not attained his desire by his journeys. So the Weezer Ibraheem began to bid him farewell; and the Wezeer of the King Dirbas said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that I will send him to Ispahan, since it is near unto our country. The Wezeer Ibraheem replied, Do as thou desirest. And each of the Wezeers departed to his own country. The Wezeer of the King Dirbas took with him Uns el-Wujood, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, thou art with the Wezeer of the King Dirbas. Then they went to the Wezeer, and informed him that he had recovered; whereupon he sent to him rose-water and sherbet of sugar, and they gave him to drink, and revived him, and they continued their journey until they approached the city of the King Dirbas, when the King sent to the Wezeer, saying to him, If Uns el-Wujood be not with thee, come not to me

ever. When, therefore, he read the order of the King, it afflicted him. Now the Wezeer knew not that El-Ward fi-l-Akmam was with the King, nor did he know the reason of the King's sending him to Uns el-Wujood, nor the reason of his desiring the alliance with him; and Uns el-Wujood knew not whither they were going with him, nor that the Wezeer was sent to seek for him; nor did the Wezeer know that this was Uns el-Wujood. And when the Wezeer saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city.—And what, said Uns el-Wujood, is the business of the King? The Wezeer therefore related to him the whole story; and Uns el-Wujood said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Uns el-Wujood.

So the Wezeer rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Wezeer, Where is Uns el-Wujood? To which Uns el-Wujood replied, O King, I know where Uns el-Wujood is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Uns el-Wujood said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Uns el-Wujood quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Uns el-Wujood, and a cause of grief to the envious. And the King said to him, By Allah, ye are two sincere lovers, and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Uns el-Wujood then said to the King, Where is El-Ward fi-l-Akmam, O King of the age? He answered, She is now with me. And he summoned the Kadee and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shamikh, informing him of all that had happened to him with respect to Uns el-Wujood and El-Ward fi-l-Akmam.

On hearing this, the King Shamikh rejoiced exceedingly, and sent to the King Dirbas a letter, the purport of which was this:—Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine.—He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbas, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was a noted day: none more remarkable had ever been witnessed. The King Shamikh collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Uns el-Wujood went to El-Ward fi-l-Akmam, and embraced her; and they sat weeping from the excess of joy and happiness. Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together; and when they recovered, they embraced again, and continued carousing, and reciting verses and pleasant tales and histories, until they were drowned in the sea of love; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness and pleasure and joy. It was as though the seven days were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments. They then went forth from their chamber, and bestowed upon the people money and dresses. And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions. —Extolled be the perfection of Him who changeth not nor ceaseth, and to whom everything returneth!

THE STORY OF 'ALEE OF CAIRO.

There was, in the city of Cairo, a merchant who had abundance of wealth and cash, and jewels and minerals, and possessions incalculable, and his name was Hasan the Jeweller of Baghdad. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness; and he named him 'Alee of Cairo. He had taught him the Kur-an and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in com merce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son 'Alee of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge.—O my father, said 'Alee, how should I refuse to attend or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, naught of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which he hath appointed thee, and following the precepts of El-Mustafa (may God favour and preserve him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned, and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her.—He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready relief. And his son wept violently, and said, O my father, by Allah I am dissolved by these words: it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge.—Then the man began to repeat the two professions of the faith, and to recite [portions of the Kur-an], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief, a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Kur-an. Then they returned to the house, and consoled the son of the deceased, and each of them went his way; and the deceased's son performed for him the ceremonies of the Fridays, and recitations of the whole of the Kur-an, to the end of forty days. He remained in the house, and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Kur-an], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall

continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body.—And when they came in to him, Iblees the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Iblees seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. Then they said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us.—Whither? he asked. They answered, to such a garden; for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him, and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But 'Alee of Cairo was affected with a giddiness from drinking, and he went to his wife in this state: so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are the sons of the merchants, and are not persons who are objects of suspicion: they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farrashes and the coffee-makers, and they repaired to Er-Rodah and the Nilometer. There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, 'Alee saw that he had expended a sum of money of large amount; but Iblees the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their prices, till he exhausted them also. After this, he betook himself to selling the houses and other immovable possessions until none of them remained. And when they were gone, he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which he resided. He therefore wrenched out its marbles and its woodwork, and expended of the money which they produced, till he made an end of them all; and he considered in

his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, See for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house excepting his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in one of the Hoshes, and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions, the sons of the merchants. Perhaps they will give thee something wherewith we may sustain ourselves this day.—Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him anything. So he returned to his wife, and said to her, They have not given me anything. And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping, and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free welcome to thee! Whatsoever thou requirest, demand it of me, without compensation.—And she replied, May God requite thee well! Then her friend gave her as much provision as would suffice her and her family for a whole month; and she took it, and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainest thou that? She answered him, From such a woman; for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest demand of me.—And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boolak, where he beheld a vessel about to depart to Dimyat; and a man who had been a companion of his father saw him; so he saluted him, and said to him, Whither desirest thou to go? He answered, I desire to go to Dimyat; for I have companions respecting whom I would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Dimyat. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. 'Alee of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him and took him to his abode, where he remained some time. And after that, he went forth, and beheld a caravan about to journey to Baghdad; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan; and God (whose perfection be extolled, and whose name be exalted!) moved a

man of the merchants with sympathy for him: he therefore took him as his guest, and 'Alee ate and drank with him until there remained between them and Baghdad one day's journey. Then there came upon the caravan a party of robbers who were intercepters of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to 'Alee of Cairo, he repaired to Baghdad, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gatekeepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of intercepters of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee.—And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Boolak had given him: so he gave that piece of gold to one of the gatekeepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and he brought to 'Alee some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gatekeepers took him and conducted him to a man of the merchants of Baghdad, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath.—I went with him, says 'Alee of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mes'ood, take thy master, and shew him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a bye-street wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house; He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it.—Why so, I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said, I will not henceforth give it to any one.—But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be relieved from this state in which I now am.—So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key until I consult my master.—Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house.—He therefore arose and came to 'Alee of Cairo, and said to him, O my master, thou hast no need of this house. 'Alee however replied, I will not lodge in any but it, and I care not for these words. So the man said to him, Write a voucher agreed upon between me and thee, that, if anything happen to thee, I am not implicated with thee. 'Alee replied, So be it. And the merchant brought a Shahid from the Kadee's court, and wrote a voucher testifying against him, and having taken it into his keeping, gave him the key.

He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the mastabah that was behind the door, and returned.

After that, 'Alee of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely ordained prayers. Then he sat a little; and the slave came to him with the supper from the house of his master, bringing for him also a lamp and a candle and candlestick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So 'Alee lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it up stairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the sublime Kuran; and suddenly a person called to him and said to him, O 'Alee! O son of Hasan, shall I send down upon thee gold?—And where, said 'Alee, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this, 'Alee of Cairo said to him, I conjure thee by Allah the Great that thou inform me the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O 'Alee! O son of Hasan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold?—Thou saidst to us, And where is the gold?—so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of El-Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way.—But 'Alee said, By Allah I will not liberate thee until thou shalt have brought hither to me that which is in the land of El-Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure?—Yes, answered 'Alee. And he said to him, Swear to me. So he swore to him. And he was about to go; but 'Alee of Cairo said to him, I have yet one thing for thee to perform.—And what is it? he asked. 'Alee answered, I have a wife and children in Cairo, in such a place; and it it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter, and with servants and other attendants, together with the treasure that we will bring thee from the land of El-Yemen, if it be the will of God, whose name be exalted!—Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

And in the morning, 'Alee searched about the saloon for a place in which to deposit the gold; and he saw a slab of marble at the edge of the leewan of the saloon, in which was a turning-pin. So he turned the pin, and the slab removed, and there appeared to him a door, which he opened, and he entered, and beheld a large treasury, in which were bags of linen, sewed. He therefore proceeded to take the bags and to fill them with the gold and put them into the treasury until he had removed all the gold and put it into the treasury, when he closed the door, and turned the pin; whereupon the slab of marble returned to its place. Then he arose and descended, and seated himself upon the mastabah that was behind the door. And while he was sitting, a person knocked at his door; and he arose and opened it, and saw that this person was the slave of the owner of the house; and when the slave saw him there, he returned quickly to his master, to give him the good tidings. On his coming to

his master, he said to him, O my master, verily the merchant who hath taken up his lodging in the house that is haunted by the Jinn is well, in prosperity, and he is sitting upon the mastabah that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw 'Alee of Cairo he embraced him, and kissed him between his eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but up stairs, in the saloon that is cased with marble. And the merchant said to him, Did anything come to thee, or didst thou see aught?—No, answered 'Alee; I only recited as much as was easy to me of the sublime Kur-an, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended and seated myself upon this mastabah.—And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves and memlooks and female slaves and furniture, and they swept the house, above and below, spread for him magnificent furniture, and there remained with him three memlooks and three male black slaves and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from El-Yemen, and thy hareem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and memlooks, all of them are of the Jan. Now that servant had repaired to Cairo, where he found that the wife of 'Alee, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of El-Yemen. And when he came to 'Alee, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your hareems to meet our hareem. So they answered him, We hear and obey. They sent and caused their hareems to be brought, went forth altogether, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and 'akkams and farrashes and light-bearers, who approached singing and dancing until they drew near; when the chief of the 'akkams advanced to 'Alee of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way; for we desired to enter yesterday; but we feared the intercepters of the way; so we remained four days at our station, until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the hareems remaining behind with the hareem of 'Alee of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant 'Alee, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Baghdad, or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant 'Alee of Cairo, and the women with his hareem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the hareems went up with the hareem of 'Alee to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats; and

they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume. Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. The hareems also sent gifts to the hareem, until there had been brought to them an abundance of female slaves, and male black slaves, and memlooks, and of all kinds of things, such as grains, and sugar, and other goods incalculable. And as to the merchant of Baghdad, the owner of the house in which 'Alee was residing, he remained with him, and quitted him not; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest. But 'Alee replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant 'Alee sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant 'Alee went up to his hareem, and saluted them, and said to them, What happened unto you after my departure, during this period? So his wife informed him of what they had suffered from hunger and nakedness and fatigue; and he said to her, Praise be to God for safety! And how came you?—O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air; but no injury befell us; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and men. So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant 'Alee of Cairo, the son of the merchant Hasan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Baghdad. I said to them, Is the distance between us and Baghdad long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us.—And who, said 'Alee, gave you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband:—and here it is, carefully kept in my possession.—Then she produced it to him; and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and shewed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning pin, and he turned it, and opened the door of the treasury, and, entering with her, shewed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which, she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he

prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted !) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee ! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted !) in private and in public.—She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted !) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of his Prophet; may God favour and preserve him !

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his memlooks, and became the greatest of the merchants in the city of Baghdad. So the King of Baghdad heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey;—and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays, and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, thy slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasuries of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted !), we will recompense thee with the like of it. And 'Alee kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted !) that I may have the happiness of marrying my daughter to this merchant. Then what say ye?—They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage.—He answered, No: but it is from a merchant of Cairo, who hath come unto us in this city; and when I heard of his coming, I sent to him a messenger to bring him to us that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays, which he offered us as a present; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage? And they answered, Many.—And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age; for there existeth not in the possession of any one of them the like of that. And I said to them I beg of God (whose name be exalted !) that I may have the happiness of marrying

to him my daughter. What then say ye?—They answered, The thing should be as thou judgest. Now what sayest thou? She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is that which will be. And he replied, If it be the will of God (whose name be exalted !), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant 'Alee of Cairo, and all the merchants of Baghdad. So they all came, and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Kadee of the court. And he came before him; and the King said to him, O Kadee, write the contract of my daughter's marriage to the merchant 'Alee of Cairo. But 'Alee of Cairo said, Pardon, O our lord the Sultan. It is not fit that a merchant like me be son-in-law of the King.—The King however replied, I have bestowed upon thee that favour, together with the office of Wezeer. Then he invested him with the robe of a Wezeer immediately; whereupon he seated himself on the chair of the Wezeer, and said, O King of the age, thou hast bestowed upon me that favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son.—Hast thou a son? asked the King.—Yes, answered Alee. And the King said, Send to him immediately. He replied, I hear and obey;—and he sent one of his memlooks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature, and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hasan. And his age at that time was fourteen years. Then the King said to the Kadee, Write the contract of the marriage of my daughter Hosn el-Wujood to Hasan the son of the merchant 'Alee of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Wezeer 'Alee of Cairo until he arrived at his house, instated in the office of Wezeer; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing him clad in the robe of a Wezeer, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hasan my son. And she rejoiced at this exceedingly.

Then 'Alee of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Wezeer, we desire to celebrate the festivity, and to introduce thy son to my daughter. 'Alee replied, O our lord the Sultan, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hasan the son of the Wezeer 'Alee, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hasan, the son of the Wezeer; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hasan cannot reside with her son and leave the Wezeer, nor can she reside with the Wezeer and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hasan, the son of the Wezeer; and they built it in a few days; after which the King commanded to remove the goods of the Wezeer to that palace; and they did so; and the Wezeer took up his abode in it. The three palaces communicated one with another: so when the King desired to speak

with the Wezeer, he walked to him in the night, or sent to bring him; and in like manner did Hasan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life, for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the grandees of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death: I have therefore summoned you to consult you respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hasan, the son of the Wezeer 'Alee; for we have observed his good sense and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah our words are the same in public and in secret; they change not; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Kadee of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom, before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the 'Ulama, and the chief persons among the Emeers, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him: and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emeers of Baghdad, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hasan, the son of the Wezeer 'Alee, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King.—For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hasan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hasan, all the Emeers have petitioned in thy favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hasan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emeers is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emeers however said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hasan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the Opening Chapter of the Kur-an. Then the King said, O Kadee, write a legal voucher, testifying of these Emeers, that they have agreed to acknowledge, as Sultan, Hasan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hasan, the son of the Wezeer, and paid homage to him; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hasan went in to the father of his wife, and kissed his hands; and he said to him, O Hasan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hasan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed!—and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely ordained prayers, and finished his concluding supplication, and went up to the court. All the troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his own way. Then Hasan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and said to him, O Hasan! He replied, at thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hasan replied, I hear and obey.—Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Kur-an until the end of the forty days;—and the King Hasan, the son of the Wezeer, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Wezeer on his right hand, and he took another Wezeer on his left. His affairs were well ordered, and he remained King of Baghdad a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm.

THE STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND.

There was, in the time of the Khaleefeh, the Prince of the Faithful, Haroon Er-Rasheed, in the city of Baghdad, a man called Es-Sindibad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a mastabah. The porter therefore put down his burden upon that mastabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the mastabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ring-doves and keerawans; whereupon he

wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord? O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which Thou dost, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is Thy dignity! and how mighty is thy dominion! and how excellent is Thy government! Thou hast bestowed favours upon him whom Thou choosest among Thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto Thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!

And when Es-Sindibad the Porter had said this, he desired to take up his burden and to depart. But lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Es-Sindibad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibad of the Sea: but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore

was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitest them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleyman the son of Daood (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace. Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people.

Upon this, I resolved, and arose and bought for myself goods and other commodities and merchandise, with such other things as were required for travel, and my mind had consented to my performing a sea voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants, and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put

itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of the fish upon their hams, of which I had been insensible by reasons of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I was then. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water. I therefore ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O

my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy picketing this mare by the seaside. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihraj, having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and picket them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses. This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihraj, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country.—I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihraj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him; and stationed me before him, whereupon I saluted him, and he returned my salutation, and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the seaport, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdad, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, or knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihraj, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakireeyeh, who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King El-Mihraj, an island, among others, which is called Kasil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjal is in it. I saw too, in the

sea in which is that island, a fish two hundred cubits long, and the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them: and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdad, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Es-Sindibad of the Sea, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognised him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibad of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihraj, who took me with them and brought me to this city. They then led me in to the King El-Mihraj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High! the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdad until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me, and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was

a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Basrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that I repaired to the city of Baghdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immoveable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delight and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibad of the Sea then made Es-Sindibad of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibad of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibad of the Sea began his narrative thus:—

THE SECOND VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome new vessel, with sails of comely canvass, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire. The master

anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, this time far, far from me is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I arose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking however with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and lo, it was a large white dome, of great height and large circumference. I drew near to it, and walked round it; but found no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird had alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my

waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island; since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers; and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe!—Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm tree; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn arose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw

down from the mountain to the bottom of the valley: so descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds, but by means of this stratagem.—Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I proceeded to select, and to put into my pockets and my girdle and my turban and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke to me not; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!—He repented, and struck hand upon hand, and said, Oh, my grief! What is this affair?—So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me; and lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these

trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh fire-wood. In that island too is a kind of wild beast called the rhinoceros, which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees. It is a huge beast, with a single horn, thick, in the middle of its head, a cubit in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers and persons in the habit of journeying about in the mountains and the lands have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn, [namely the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way, selling and buying, until we arrived at the city of El-Basrah. We remained there a few days, and then I came to the city of Baghdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibad of the Sea had finished his story to Es-Sindibad of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibad of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibad of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Es-Sindibad the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibad of the Sea, as he had commanded him. He went in to him, and wished him good morning, and Es-Sindibad of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk and enjoyed themselves, and were merry and happy, Es-Sindibad of the Sea began thus:—

THE THIRD VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the preceding stories, hitherto related—and God is all-knowing with respect to the things which he hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of

the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdad for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea voyage, and packed them up, and departed with them from the city of Baghdad to the city of El-Basrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted !), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed, diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchor, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number, for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and behold it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space like a wide, large court, around which were many lofty doors, and at its upper end was a high and great mastabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of

his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the mastabah. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that mastabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!—We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and lo, the earth trembled beneath us, and the black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that mastabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny.—So I said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this fire-wood, and make for ourselves rafts, each to bear three men; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being

roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.—To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the mastabah, and the noise from his throat was like thunder. So thereupon we arose and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that mastabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.—I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head,

crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not get at me; and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do; every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be his name!) for his abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the island of Es-Selahit, where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdad, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Es-Sindibad of the Sea, who was with us, and was drowned [or left behind] at the island of the rukh, and of

whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdad, when if we find him we will give it to him; and if we find him not, we will give it to his family in Baghdad.—So the clerk replied, Thy words are good, and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibad of the Sea. Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was a man of the city of Baghdad, called Es-Sindibad of the Sea; and we had cast anchor at one of the islands, where he was lost, and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master, whom may God preserve! know that I am Es-Sindibad of the Sea. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibad of the Sea, as I informed them of my story and of the events that befel me with you in the ship. I informed them that ye had forgotten me upon the island asleep, and that I arose and found not anyone, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood.—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Basrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibad of the Sea: he told us likewise of the departure of the ship, and his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Basrah. He therefore was convinced that I was Es-Sindibad of the Sea, and he embraced me and saluted me, and

congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-sind, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow, and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Basrah, where I remained a few days. Then I came to the city of Bagdhad, and repaired to my quarter, entered my house and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mixing in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered or calculated.—Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibad of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibad of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Es-Sindibad the Porter took the gold that Es-Sindibad of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked to the house of Es-Sindibad of the Sea. He went in to him and saluted him; and he received him with joy and gayety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibad of the Sea began to address them, and related to them the fourth story, saying,—

THE FOURTH VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O my brothers, that when I returned to the city of Baghdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea voyage, and, having packed up many bales, more than usual, I went from the city of Baghdad to the city of El-Basrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Basrah, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us;

and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind arose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted !), there arose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted !), aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind arose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shores of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat: and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted !), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupefied, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it; and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a magian people, and the King of their city was a ghool; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind became stupefied, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea! and I

certified myself of him, and lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their islands and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city; and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses

without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle and how he should make it. Afterwards I took some wool and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shewn favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore, dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Kadee and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and

heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is the custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.—So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth, we bury with her her husband, alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man? He answered me, Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down

into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity.—I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in

this place. I meditated in my mind a while, and advanced towards the light; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the seashore, making a signal to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there excepting the wild beasts and birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a ship-wrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and

when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the kingdom of Kela, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of El-Basrah, where I landed, and remained a few days; after which I came to the city of Baghdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibad of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibad the Porter went to his house, and passed the night in utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Es-Sindibad of the Sea, and wished him good morning. And Es-Sindibad of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibad of the Sea began his narrative, saying thus:—

THE FIFTH VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Baghdad to the city of El-Basrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome,

of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a rukh. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a rukh, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the meantime one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh will come and demolish our ship, and destroy us! But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh were what veiled from us the sun's light, so that the sky was darkened. And when the rukh came, and beheld its egg broken, it cried out at us: whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukhs saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh threw upon us the rock that she had brought, which was smaller than the former one, and as destiny had ordained, it fell upon the stern of the ship, and crashed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island, in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!) to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, and varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I arose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a

covering made from the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and I said to him, O sheykh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!—I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart, and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been;

but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him!

After that I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him excepting thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; so I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night: and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for he provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them,

and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, we hear and obey. They welcomed me, and took me with them, and proceeded; each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the trees, and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From that island I took with me a large quantity of pepper and cinnamon in exchange for cocoa-nuts. We passed also by the Island of El-'Asirat, which is

that wherein is the Kamaree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Sanfee aloes-wood, which is superior to the Kamaree; but the inhabitants of this island are worse in condition and religion than the inhabitants of the Island of the Kamaree aloes-wood; for they love depravity and the drinking of wines, and know not the call of prayer, nor the act of prayer. And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Basrah, where I landed, and remained a short time. I then went thence to the city of Baghdad, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Es-Sindibad of the Sea gave orders to present Es-Sindibad the Porter with a hundred pieces of gold; so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Es-Sindibad of the Sea, went in to him, and wished him good morning; and Es-Sindibad of the Sea ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibad of the Sea began to relate to them the story of the sixth voyage, saying to them,—

THE SIXTH VOYAGE OF ES-SINDIBAD OF THE SEA.

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdad to the city of El-Basrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Basrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the

matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it!— So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen by reason of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfee aloes-wood, and Kamaree aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore, and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea; so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us

but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it. I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will better for me to die in this river than in this place.—And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Sanfee and Kamaree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some strait planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, and made for it two pieces of wood like oars. I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they

saw that I had arisen, they rose and came to me, and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to arise at thy leisure. Tell us then what is the cause of thy coming to this place.—I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having come forth from that river, and having come to these people; and I acquainted them with all that had happened to me from beginning to end, and with what I had experienced upon that river, and its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb, and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Sarandeeb is under the equinoctial line; its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals; and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I returned to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, Convey these to the Khaleefeh Haroon Er-Rasheed, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the khawee, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khaleefeh was this:—Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it

never becometh diseased; and a hundred thousand mithkals of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Baghdad, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibad, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King the owner of the crown the like of which neither Suleyman nor the Mihraj possessed! Then he is silent; and one behind him proclaimeth saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not!—Moreover, by reason of his justice and good government and intelligence, there is no Kadee in his city; and all the people of his country distinguish the truth from falsity.—And the Khaleefeh wondered at my words, and said, How great is this King! His letter hath shewn me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibad of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give Es-Sindibad of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Es-Sindibad of the Sea made a sign to them that they should hear his seventh story, and said—

THE SEVENTH VOYAGE OF ES-SINDIBAD OF THE SEA.

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Khaleefeh entered and said, The Khaleefeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindibad, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandeeb, and convey to

him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdad.—Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindibad, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly if it be the will of God (whose name be exalted !), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted !), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibad ! By Allah the Great, we have longed to see thee, and praise be to God who hath shewn us thy face a second time !—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibad ? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Khaleefeh Haroon Er-Rasheed. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleyman the son of Daood, on whom be peace ! And the contents of the letter were as follows :—Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sultan. To proceed : thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them : and peace be on thee !—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated

me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bows and arrows, saying to me, Sit here now, and when the elephants come in the day-time to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee.—So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us.—I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country.—Yes, said he; thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country.—So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest

depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdad; when I went in to the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND.

And when Es-Sindibad of the Sea had finished his story, he ordered his servant to give Es-Sindibad of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this, Es-Sindibad of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days.—And upon this Es-Sindibad of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas!

THE STORY OF THE CITY OF BRASS.

There was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Khaleefehs, named 'Abd El-Melik the son of Marwan; and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultans, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Suleyman the son of Daood (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind and the Jinn and the birds and the wild beasts and other things; and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Suleyman, and that he attained to that to which none other attained; so that he used to imprison the Jinn and the Marids and the Devils in bottles of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Talib [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily, and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the

black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of black complexion and with naked bodies, like wild beasts not understanding speech. They had a King of their own race, and none of them knew Arabic save their King. So when they saw the ship and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of el-Islam, and before the mission of Mohammad, may God favour and preserve him!—wherefore the people of the ship said, We know not what thou sayest. Then the King said to them, There hath not come to us any one of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Suleyman the son of Daood, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and they heard a horrible voice, saying, Repentance! repentance! O Prophet of God!—Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Jinn whom Suleyman the son of Daood, when he was incensed against them, imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Jinnee, who imagineth that Suleyman is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, 'Abd El-Melik the son of Marwan, wondered at these words, and said, Extolled be the perfection of God! Suleyman was endowed with a mighty dominion!—And among these present in that assembly was En-Nabighah Edh-Dhubyanee; and he said, Talib hath spoken truth in that which he hath related. He used to put them into bottles of brass, and to cast them into the sea.—And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles! So Talib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother 'Abd El-'Azeez the son of Marwan desiring him to bring them to thee from the Western Country, that he may write orders to Moosa to journey from the Western Country to this mountain we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain.—And the Prince of the Faithful approved of his advice, and said, O Talib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Moosa the son of Nuseyr for this purpose, and thou shalt have a white ensign, together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this, Talib replied, Most willingly, O Prince of the Faithful. And the Khaleefeh said to him, Go in dependance on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother 'Abd El-Azeez, his viceroy in Egypt, and another letter to Moosa, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Suleyman, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them

to Talib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with everything requisite.

So Talib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria until they entered Misr; when the Governor of Egypt met him and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide, who accompanied him to Upper Egypt, until they came to the Emeer Moosa the son of Nuseyr; and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Talib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emeer, if thou desire him who will guide thee to that place, have recourse to the sheykh 'Abd Es-Samad the son of 'Abd El-Kuddoos Es-Samoodee; for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire. —Accordingly he gave orders to bring him, and he came before him; and lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emeer Moosa saluted him, and said to him, O sheykh 'Abd Es-Samad, our lord the Prince of the Faithful, 'Abd El-Melik the son of Marwan, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful?—The sheykh replied, Know, O Emeer, that this route is difficult, far extending, with few tracks. The Emeer said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it.—He replied, Well. And he left his son Haroon as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose him, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Haroon was of great courage, an illustrious hero, and a bold champion; and the sheykh 'Abd Es-Samad pretended to him, that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the [illegible]ng attendant upon thee, O Viceroy of the Prince of the Faithful. Then [illegible]er M[illegible] said, Knowest thou if any one of the Kings have trodden [illegible] He answered him, Yes, O Emeer: this land belonged to th[illegible] Darius the Greek.

After this they departed, and they continued on th[illegible] arrived at a palace; whereupon the sheykh said, A[illegible] palace, which presenteth a lesson to him who [illegible] Emeer Moosa advanced thither, together with t[illegible] his chief companions, till they came to its ent[illegible] and having lofty angles, and steps, among[illegible] coloured marbles, the like of which hath not [illegible] were decorated with gold and silver and mi[illegible] slab, whereon was an inscription in ancient [illegible] and was confounded by its beauty and i[illegible] figures and images that it contained.

Then they attentively viewed the palace; and lo, it was devoid of inhabitants, destitute of household and occupants: its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high into the air, around which were four hundred tombs. To these tombs the Emeer Moosa drew near, and behold, among them was a tomb constructed of marble, whereon were engraved verses of life and death. And the Emeer Moosa, and those who were with him, wept. Then he drew near to the dome-crowned chamber, and lo, it had eight doors of sandal-wood, with nails of gold, ornamented with stars of silver set with various jewels. And he entered in, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheykh 'Abd Es-Samad drew near to it, and read its inscription; and lo, on it was written a history of one Kosh the son of Sheddad the son of 'Ad the Greater. And again the Emeer Moosa wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places of diversion, they came to a table upon four legs of alabaster, whereon was inscribed,—

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emeer Moosa wrote all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheykh 'Abd Es-Samad before them shewing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and lo, upon it was a horseman of brass, on the top of whose spear was a wide and glistening head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass.—And when the Emeer Moosa had rubbed the hand of the horseman, it turned like the blinding lightning and faced a different direction from that in which they were travelling.

The party therefore turned thither and journeyed on, and it was the right way. They took that route, and continued their course the same day and the next night until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe [illegible] torture until the day of resurrection! When the party [illegible] son fled from them, and they were stupified at the sight of [illegible] in flight; and the Emeer Moosa said to the sheykh 'Abd [illegible] his? He answered, I know not what he is. And the [illegible] to him, and investigate his case: perhaps he will [illegible] thou wilt learn his history. The sheykh 'Abd Es-Samad [illegible] tate of the Emeer! Verily we fear him.—Fear [illegible] he is withheld from injuring you and others by [illegible] sheykh 'Abd Es-Samad drew near to him, and [illegible] thy name, and what is thy nature, and what [illegible] er? And he answered him, As to me, I am [illegible] e is Dahish the son of El-Aamash, and I [illegible] onfined by the power, [of God,] tormented [illegible] d might and glory!) willeth. Then the [illegible] Samad, ask him what is the cause of his

confinement in this pillar. He therefore asked respecting that, and the 'Efreet answered him, Verily my story is wonderful; and it is this:—

There belonged to one of the sons of Iblees an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading among his troops of the Jan, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Jan who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Suleyman the son of Daood (on both of whom be peace!), and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection; and I described her to Suleyman, on whom be peace! So he sent to her father, saying to him, Marry to me thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Suleyman is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast not power to contend: therefore prepare an answer to the question, and put on the garment of death; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed.—And when the messenger of Suleyman (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his Wezeers, What say ye respecting the affair of Suleyman the son of Daood? For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith.—And they replied, O great King, can Suleyman do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Marids of the Jinn will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippest; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not.—And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep. (Then that 'Efreet, the half of whom was in the pillar, said to the sheykh 'Abd Es-Samad, while those around him listened), And thereupon I entered the body of the idol, by reason of my ignorance, and the paucity of my sense, and my solicitude respecting the affair of Suleyman, and urged him to fight. So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Suleyman, the Prophet of God,—on whom be peace!—and to fight against him. Accordingly, when the messenger of Suleyman came, he inflicted upon him a painful beating, and returned him a shameful reply; and he sent to threaten Suleyman, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words. Either come thou to me, or I will go to thee.

Then the messenger returned to Suleyman, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Suleyman, heard that, [it was as though] his resurrection took place, his resolution was roused, and he prepared his forces, consisting of Jinn and men and wild beasts and birds and reptiles. He commanded his Wezeer Ed-Dimiryat, the King of the Jinn, to collect the Marids of the Jinn from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Asaf the son of Barkhiya [his Wezeer of men] to collect his soldiers of mankind; and their number was one million, or more. He made ready the accoutrements and weapons, and mounted, with his forces of the Jinn and of mankind, upon the carpet, with the birds flying over his head, and the wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived: therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and

break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Suleyman is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an example to restrain others.—So the messenger came to him, and communicated to him the message of the Prophet of God, Suleyman, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me: therefore inform him that I am coming forth unto him. Accordingly the messenger returned to Suleyman, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Jinn that were under his authority, a million; and to these he added others, of the Marids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Suleyman (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God and thee, O Prophet of God! Then Suleyman, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Wezeer Asaf the son of Barkhiya on the right side, and his Wezeer Ed-Dimiryat on the left side, and the Kings of mankind on his right, and the Kings of the Jinn on his left, and the wild beasts and the vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be exalted!) was executed among us. The first who charged upon Suleyman were I and my troops; and I said to my companions, Keep in your places in the battle-field while I go forth to them and challenge Ed-Dimiryat. And lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached, and smote me with a flaming fire; and his arrows prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon him, and we cried out one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Ed-Dimiryat until he wearied me and I wearied him; after which I became weak, and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Suleyman, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men; and the Jinn upon the Jinn; defeat befell our King, and we became unto Suleyman a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees. As to me, I flew from before Ed-Dimiryat; but he followed me a journey of three months, until he overtook me. I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and abased me, pity me, and take me before Suleyman, on whom be peace! But when I came before Suleyman, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with

his signet; after which, he chained me, and Ed-Dimiryat conveyed me to this place, where he set me down as thou seest me; and this pillar is my prison until the day of resurrection. He charged a great King to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emeer Moosa said, There is no deity but God! Suleyman was endowed with a mighty dominion!—And the sheykh 'Abd Es-Samad said to the 'Efreet, O thou, I ask thee concerning a thing of which do thou inform us. The 'Efreet replied, Ask concerning what thou wilt. And the sheykh said, Are there in this place any of the 'Efreets confined in bottles of brass from the time of Suleyman, on whom be peace? He answered, Yes, in the Sea of El-Karkar, where are a people of the descendants of Nooh (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam.—And where, said the sheykh, is the way to the City of Brass and the place wherein are the bottles? What distance is there between us and it?—The 'Efreet answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emeer Moosa said to the sheykh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emeer; for this is the city of Brass, and this is the appearance of it that I find described in the book of hidden treasures; that its wall is of black stones, and it hath two towers of brass of El-Andalus, which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass. They ceased not to proceed until they arrived at it; and lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it: such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not; and the Emeer Moosa said to the sheykh 'Abd Es-Samad, O sheykh, I see not to this city any gate. The sheykh replied, O Emeer, thus do I find it described in the book of hidden treasures; that it hath five and twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emeer, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emeer Moosa ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite. So one of his young men mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city, and its height. Then he said, O Emeer, the easiest place in it is this place at which ye have alighted. And thereupon the Emeer Moosa took Talib the son of Sahl, and the sheykh 'Abd Es-Samad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or a cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emeer Moosa paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and residents; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and behold, they were sculptured and inscribed; and he

ordered that their writing should be read: therefore the sheykh 'Abd Es-Samad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Then he caused an ink-case and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet, and the third, and the fourth; and, having copied what was inscribed on them, he descended from the mountain; and the world had been pictured before his eyes.

And when he came back to the troops, they passed the day devising means of entering the city; and the Emeer Moosa said to his Wezeer, Talib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful.—Talib the son of Sahl replied, May God continue the prosperity of the Emeer! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within.—And the Emeer said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emeer Moosa wondered at it, and said, God bless you! It seemeth from the excellence of your work, as though ye had adapted it by measurement to the wall.—He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emeer, and descend and open the gate. The Emeer therefore replied, Mount. God bless thee!—Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emeer Moosa said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city.—But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheykh 'Abd Es-Samad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emeer Moosa said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheykh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheykh 'Abd Es-Samad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful!—he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety, until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheykh 'Abd Es-Samad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheykh 'Abd Es-Samad fall, we all perish!—Then the sheykh 'Abd Es-Samad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emeer, no harm shall befall

you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words In the name of God, the Compassionate, the Merciful.—So the Emeer said to him, What hast thou seen, O sheykh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead; so I withheld myself from them, and recited some words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it everyone who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of gold, without locks upon them, or any sign of the means of opening them. Therefore the sheykh paused as long as God willed, and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheykh read, and lo, it contained these words:—Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed; and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheykh 'Abd Es-Samad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheykh said within himself, Perhaps the keys are with these people. Then he looked, and lo, there was a sheykh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheykh 'Abd Es-Samad said, May not the keys of the city be with this sheykh! Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted up his garments, and lo, the keys were hung to his waist. At the sight of them, the sheykh 'Abd Es-Samad rejoiced exceedingly; his reason almost fled from him in consequence of his joy; and he took the keys, approached the gate, opened the locks, pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormity of its apparatus. Upon this, the sheykh exclaimed, God is most great!—and the people made the same exclamation with him, rejoicing at the event. The Emeer Moosa also rejoiced at the safety of the sheykh 'Abd Es-Samad, and at the opening of the gate of the city; the people thanked the sheykh for that which he had done, and all the troops hastened to enter the gate. But the Emeer Moosa cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emeer Moosa then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead. And they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the khans were full of all kinds of goods. And they saw the merchants dead in their shops:

their skins were dried, and their bones were carious, and they had become examples to him who would be admonished. They saw likewise four markets of particular shops filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving these, they went on to the market of jewels and pearls and jacinths; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers; and lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd, and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on which were men whose skin had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this, the Emeer Moosa paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.

And the Emeer Moosa having given orders to write the verses inscribed around it, went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver, and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours.—The Emeer Moosa then said to the sheykh 'Abd Es-Samad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber, and opened a closet in it, and lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khatt Hejer, and maces of Khuwarezm, and other instruments of war and battle. Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets, and found it filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelion, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of saj inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheykh 'Abd Es-Samad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were veils whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths: whosoever beheld them was confounded.

Next they came to a saloon, on beholding which the Emeer Moosa and the sheykh 'Abd Es-Samad were amazed at its construction.

They then passed on, and found a saloon constructed of polished marble adorned with jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emeer Moosa therefore ordered the sheykh 'Abd Es-Samad to throw upon it something that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, anything more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emeer Moosa beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive, and not dead. And they said to her, Peace be on thee, O damsel! But Talib the son of Sahl said to the Emeer, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation?—And he added, O Emeer, she is skilfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam; and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.—Upon this the Emeer Moosa said, Extolled be the perfection of God, who hath subdued his servants by death!—And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword, that blinded the eyes; and before the two slaves was a tablet of gold, whereon was an inscription.

The Emeer Moosa, when he had read this, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks, and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Talib the son of Sahl said to the Emeer Moosa, O Emeer, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful.—But the Emeer replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery.—The Wezeer Talib, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she.—Then he drew near to the steps, and ascended them until he reached the spot between the two men [the slaves before mentioned], when lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand, and struck off his head, and he fell down dead. So the Emeer Moosa said, May God not regard with mercy thy resting-place! There was,

in these riches, a sufficiency; and covetousness doth doubtless dishonour the person in whom it existeth!—He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emeer Moosa commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and lo, in these was a people of the blacks, clad in hides, and with burnuses of hides upon their heads, whose language was not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their children stood at the entrances of the caves. So the Emeer Moosa said, O sheykh 'Abd Es-Samad, what are these people? And he answered, These are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emeer Moosa, he saluted him; and the Emeer returned his salutation, and treated him with honour. Then the King of the blacks said to the Emeer, Are ye of mankind, or of the Jinn? The Emeer answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Jinn, because of your seclusion in this mountain that is separated from the world, and because of the greatness of your name. But the King of the blacks replied, Nay, we are a people of the race of Adam, of the sons of Ham the son of Nooh, on whom be peace! And as to this sea, it is known by the name of El-Karkar.—So the Emeer Moosa said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired in such a country as this? He answered, Know, O Emeer, that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Ham, be abashed at Him who seeth and is not seen; and say, There is no deity but God: Mohammad is the Apostle of God. And I am Abu-l-Abbas El-Khidr.—Before that, we used to worship one another; but he called us to the worship of the Lord of mankind.—Then he said to the Emeer Moosa, He hath also taught us some words to say.—And what, asked the Emeer, are those words? He answered, They are these:—There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to do everything. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, every night of Friday we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the Angels and the Spirit! Whatsoever God willeth cometh to pass, and what he willeth not cometh not to pass! Every benefit from God is a gratuitous favour! And there is no strength nor power but in God, the High, the Great!

The Emeer Moosa then said to him, We are the associates of the King of El-Islam, 'Abd El-Melik the son of Marwan; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Suleyman the son of Daood (on whom both be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them.—And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Suleyman; and they brought up for them twelve bottles; wherewith the Emeer Moosa was delighted, and the sheykh 'Abd Es-Samad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emeer Moosa thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emeer Moosa a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emeer replied, We must carry with us some of them, that the Prince of the Faithful

may see them; for thereby will his heart be pleased more than by the bottles of Suleyman.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emeer Moosa acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Talib the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance! O Prophet of God! We will not return to the like conduct ever!—And 'Abd El-Melik the son of Marwan wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they filled with water, and into these they put them. They died, however, in consequence of the intensity of the heat. After this, the Prince of the Faithful caused the riches to be brought before him, and divided them among the Muslims: And he said, God hath not bestowed upon any one the like of what He bestowed upon Suleyman the son of Daood. Then the Emeer Moosa begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem, there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.

THE STORY OF JULLANAR OF THE SEA.

There was, in olden time, and in an ancient age and period, in the land of the Persians, a King named Shah Zeman, and the place of his residence was Khurasan. He had a hundred concubines; but he had not been blest, during his whole life, with a male child by any of them, nor a female; and he reflected upon this one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him as he had inherited it from his fathers and forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his memlooks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant: none more beautiful than she hath been seen. And he replied, Bring to me the merchant and the slave-girl. The merchant and the slave-girl therefore came to him; and when he saw her, he found her to resemble the Rudeynee lance. She was wrapped in an izar of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hairs reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty. The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form; and he said to the merchant, O sheykh, for how much is this damsel to be sold? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of her arrival at this place, three thousand pieces of gold; and she is a present from me unto thee. Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold. So he took them, and kissed the hands of the King, thanking him for his bounty and beneficence, and departed. Then the King committed the damsel to the tire-women, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his chamberlains that everything which she required should be conveyed to her. The seat of

government where he resided was on the shore of the sea, and his city was called the White City. And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea; and the King commanded his chamberlains to close all the doors upon her after taking to her all that she required.

The King then went in to visit the damsel; but she arose not to him, nor took any notice of him. So the King said, It seemeth that she hath been with people who have not taught her good manners. And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form; her face was like the disk of the moon at the full, or the shining sun in the clear sky; and he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection of God, the Creator: lauded be his power! Then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh; and he kissed her lips, which he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind; and the King ate, and put morsels into her mouth until she was satisfied; but she spoke not a single word. The King talked to her, and inquired of her her name; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving that she doth not speak! But perfection belongeth unto God, whose name be exalted!—Then the King asked the female slaves whether she had spoken; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk. The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking. So the heart of the King was contracted. He however inclined to her entirely, paying no regards to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love that I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in His grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, acquaint me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply.—And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word.—And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking; and the second, thy information that thou art about to bear me issue. Then the King arose and went forth from her, and seated himself upon the throne of

his kingdom in state of exceeding happiness; and he ordered the Wezeer to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Wezeer did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted: I have become separated from my mother and my family and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy memlook: and as to thy saying, I have become separated from my mother and my family and my brother—inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Jullanar of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Saleh, and my mother is of the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst not thou preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am; for they would imagine evil of me, and would not believe me, even though I should swear to them, when I told them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee!—And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be?—She answered, O my master, the time of the birth is near, and my family must come.—And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Suleyman the son of Daood, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King.—And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter.—And the King wondered at her words.

Then the damsel took forth from her shoulders two pieces of Kamaree

aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may shew thee my brother and my mother and my family without their seeing thee; for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the creation, the most like to his sister. Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Jullanar. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Jullanar; and when they drew near to the window, and Jullanar beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her and embraced her, weeping violently; and they said to her, O Jullanar, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by thy separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee.—Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from everything that he possessed and what was in his city.—And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family.—So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Jullanar, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shewn favour to me, and acted well to me in every respect; and from the day when I came to him to the present time, I have not heard from him a bad word to grieve my heart; but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him, he would perish: for he can never endure my separation for even a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of the Kings of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose

name be exalted !) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner.—And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Jullanar, thou knowest the place which thou hast in our estimation, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil. Therefore if thou be not in a state of comfort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish; for we desire not aught save thy comfort in every respect.—And Jullunar replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him.

Then the damsel Jullanar of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Jullanar herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Jullanar, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of bread and salt might be established between us. And they all desisted from eating, and were all enraged at her, and fire began to issue from their mouths as from cressets. So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Jullanar rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see, and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this blessed hour, and I doubt not of thy love for me.—She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shewn me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to him, and they have said, We will not depart from thee to our country until we have an interview with the King and salute him. So they desire to behold thee, and to become familiar with thee.—And the King said to her, I hear, and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Jullanar of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Jallanar fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost

happiness, because he had not before been blest with a son or a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Jullanar, and her brother, and the daughters of her uncle, all came, when they knew that Jullanar had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come, and that ye should name him according to your knowledge. And they named him Bedr Basim; all of them agreeing as to this name. They then presented the boy to his maternal uncle, Saleh, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Jullanar, seeing him in this state, said to him, O King of the age, fear not nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!—And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Saleh said to him, O King of the Land, we applied to his eyes a collyrium that we know, and repeated over him the names engraved upon the seal of Suleyman the son of Daood (on both of whom be peace!); for when a child is born among us, we do to him as I have told thee. Fear not therefore, on his account, drowning, nor suffocation, nor all the seas if he descend into them, Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal; and scattered its contents, whereupon there fell from it strung jewels, consisting of all kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Jullanar's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us.—And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Saleh of the Sea for his generosity, and, looking towards the Queen Jullanar, he said to her, I am abashed at thy brother; for he hath shewn favour to me and presented me with this magnificent present, which the people of the earth would fail to procure. So Jullanar thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision. Then Saleh said, If we stood serving thee,

O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert.—The King therefore thanked him eloquently. And Saleh remained with the King, he and his mother and the daughters of his uncle, forty days; after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Saleh? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor my sister nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us?—So when the King heard his words, he rose upon his feet, and bade farewell to Saleh of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

The King treated Jullanar with beneficence, and honoured her exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years; and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading, and history and grammar and philology, and archery; and he learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Wezeer and the emeers and the lords of the empire and the great men of the kingdom, and made them swear by binding oaths that they would make Bedr Basim King over them after his father; so they swore to him by binding oaths, and rejoiced thereat; and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people. And on the following day, the King mounted, together with the lords of the empire and all the emeers, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the emeers and the lords of the empire bore the ghashiyeh before him. Each one of the emeers and the lords of the empire bore the ghashiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the emeers, and they seated him upon the throne of the kingdom, while his father stood, as also did the emeers, before him. Then Bedr Basim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Jullanar of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultan; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode with the emeers before him until he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice between the emeer and the poor

man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule, making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Bedr Basim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this, he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Bedr Basim, and his wife Jullanar, and the emeers and wezeers and the lords of the empire, mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Saleh, the brother of Jullanar, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Jullanar, if the King hath died, he hath left this ingenuous youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon.—Then the lords of the empire, and the grandees, went in to the King Bedr Basim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath; and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emeer; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful; and he ceased not to live in this state for a length of time.

THE STORY OF BEDR BASIM AND JOHARAH.

After this, it happened that his maternal uncle came in one night to Jullanar, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Bedr Basim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Bedr Basim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Saleh said to his sister Jullanar, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness.—So Jullanar replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one

of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof.—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep.—He said, I fear that he may be awake. But Jullanar replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son excepting the Queen Joharah, the daughter of the King Es-Semendel, and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels, and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition.—And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Bedr Basim heard their words, and understood what they said from first to last in description of the damsel that Saleh mentioned, Joharah the daughter of the King Es-Semendel, he became enamoured of her by the ear; but he pretended to them that he was asleep. A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Saleh looked towards his sister Jullanar, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another.—And when Jullanar heard what her brother Saleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night. In the heart of the King Bedr Basim was a flame of fire, kindled by his passion for the Queen Joharah; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came forth, and drank some wine, and the attendants placed before them the food: so the King Bedr Basim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Saleh rose upon his feet, and said to the King Bedr Basim and his mother Jullanar, With your permission, I would go to my mother; for I have been with you a period of days, and the hearts of my family are troubled respecting me. But the King Bedr Basim said to his uncle Saleh, Remain with us this day. And he complied with his request.

Bedr Basim then said, Arise with us, O my uncle, and go forth with us to the

garden. So they went to the garden, and proceeded to divert and recreate themselves; and the King Bedr Basim seated himself beneath a shady tree, desiring to rest and sleep; but he remembered what his uncle Saleh had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited verses of love and desire. So when his uncle Saleh heard what he said, he struck hand upon hand, and said, There is no deity but God: Mohammad is the Apostle of God: and there is no strength nor power but in God, the High, the Great! Then he said to him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Joharah, and our mention of her qualities? Bedr Basim answered, Yes, O my uncle, and I became enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her.—Saleh therefore said to him, O King, let us return to thy mother, and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Joharah. Then we will bid her farewell, and I will return with thee; for I fear that, if I took thee and went without her permission, she would be incensed against me, and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases: so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand.—But when Bedr Basim heard the words of his uncle Saleh, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject, she would not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Saleh heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Saleh, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Bedr Basim, saying to him, put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King Bedr Basim took the seal-ring from his uncle Saleh, and put it upon his finger; after which, they plunged into the sea, and ceased not in their course until they arrived at the palace of Saleh, when they entered it, and Bedr Basim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Bedr Basim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Jullanar?—He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Saleh acquainted his mother with that which had occurred between him and his sister Jullanar, and that the King Bedr Basim had become enamoured of the Queen Joharah, the daughter of the King Es-Semendel, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Bedr Basim heard the words of Saleh, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Queen Joharah, the daughter of the King Es-Semendel, before the son of thy sister; for thou knowest that the King Es-Semendel is stupid, overbearing, of little sense, of great power, niggardly of his daughter Joharah towards those who demand her in marriage; for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness;

so we should return broken-hearted.—And when Saleh heard what his mother said, he replied, O my mother, what is to be done? For the King Bedr Basim became enamoured of this damsel when I mentioned her to my sister Jullanar, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted, that if he marry her not he will die of love and desire for her.—Then Saleh said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Joharah is not suitable to any but him. I have resolved that I will take jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that!—So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addressest him; for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Es-Semendel. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Es-Semendel saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat, and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Saleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee.—And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Es-Semendel, saying to him, O King of the age, perhaps thou wilt accept my present, and shew favour to me, and comfort my heart by accepting it from me. Upon this, the King Es-Semendel said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.—Then Saleh arose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Joharah, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards,

in derision of him, and replied, O Saleh, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces. Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words?—So Saleh said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself, I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Bedr Basim, lord of the provinces of Persia, whose father was the King Shah Zeman, and thou knowest his power. If thou assert that thou art a great King, the King Bedr Basim is a greater King: and if thou boastest that thy daughter is lovely, the King Bedr Basim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou knowest, O King, that this Queen Joharah, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave:—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.—But when the King Es-Semendel heard the words of the King Saleh, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Jullanar is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs?—Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight, seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Saleh in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Es-Semendel. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Saleh; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs! But there had not elapsed more than a little while before the party of the King Es-Semendel were routed, and betook themselves to flight; and Saleh and his relations had seized the King Es-Semendel, and bound his hands behind him.

Now Joharah, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it. And when these two parties contended together, some of the young men of the King Es-Semendel fled, and Bedr Basim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Es-Semendel had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and

knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Joharah, the daughter of the King Es-Semendel; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not, and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes towards the tree, and his eye met that of Joharah: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of everything, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Joharah the daughter of the King Es-Semendel. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree: but if this be not the Queen Joharah, this is more beautiful than she.—Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Joharah, O utmost object of desire, who art thou, and who brought thee unto this place? And Joharah, looking at Bedr Basim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou endowed with comely qualities, I am the Queen Joharah, the daughter of the King Es-Semendel, and I have fled to this place because Saleh and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled, in fear for myself. Then the Queen Joharah said to the King Bedr Basim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Bedr Basim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress; for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Bedr Basim, the King of Persia, and that Saleh is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Saleh to release him, and marry thee lawfully.

But when Joharah heard the words of Bedr Basim, she said within herself, On account of this base young wretch hath this event happened, and my father been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it.—Then she beguiled him with words, and soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master, and light of my eye, art thou the King Bedr Basim, the son of Queen Jullanar? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah, he is of little sense and judgment!—She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel.—Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Bedr Basim saw what she did to him, his love for

her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her. And he said to her, O Queen, by Allah, my uncle Saleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a keerat of four and twenty keerats. Then Joharah pressed him to her bosom, and uttered some words not to be understood; after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Bedr Basim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Joharah. Now she had with her a damsel, one of her female slaves, named Marseeneh, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well; for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst. So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island.—Such was the case of Bedr Basim.

But as to Saleh, the uncle of the King Bedr Basim, when he had got possession of the King Es-Semendel, and slain his guards and servants, and the King had become his captive, he sought Joharah, the King's daughter; but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Bedr Basim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Es-Semendel, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Saleh heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Bedr Basim, and I fear that he will perish, or that one of the soldiers of the King Es-Semendel may fall upon him, or that the King's daughter, Joharah, may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Saleh thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Bedr Basim.—Thus it was with them.

Next, with regard to Bedr Basim's mother, Jullanar of the Sea, when her son had descended into the sea with his uncle Saleh, she waited expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Bedr Basim, and her mother answered her, O my daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Bedr Basim, to the King Es-Semendel, and demanded in marriage his daughter; but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horseman, and a conflict ensued between them and the King Es-Semendel; but God aided thy brother against them, and he slew his guards and his troops, and made the King Es-Semendel a captive. So tidings of this event reached thy son, and apparently he feared for himself; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him.—Then Jullanar inquired of her respecting her brother Saleh, and she informed her, saying, He is sitting

upon the throne of the kingdom in the place of the King Es-Semendel, and he hath sent in every direction to search for thy son and the Queen Joharah. So when Jullanar heard the words of her mother, she mourned for her son violently, and her anger was fierce against her brother Saleh, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom; for I came to you and acquainted not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominions will depart from our hands. The right opinion is that I should return, and govern the empire until God shall order for us the affair of my son; and forget not ye my son, nor neglect his case; for if mischief befall him, I perish inevitably; since I regard not the world save in connection with him, nor delight save in his life.—So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence.—Then her mother sent to search for him, and Bedr Basim's mother returned with mourning heart and weeping eye to the empire. The world had become strait to her, her heart was contracted, and her case was grievous.

Now again as to the King Bedr Basim, when the Queen Joharah had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers; and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself; and he saw the King Bedr Basim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful: I have not seen a bird like it in its beauty nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it, and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it! Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it, and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the Great, will not sell it.—Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler, and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him, and put him before the King; and he saw that, of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what he will eat, that I may feed him. Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and

the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and memlooks who were around him, In my life I have never seen a bird eat like this bird.

The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her, he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it: for it is beautiful in appearance, and it is a wonder among the wonders of the age.—Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female-slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird?—She replied, By Allah, I jested not with thee, nor did I tell thee anything but truth. Verily this bird is the King Bedr Basim, the son of the King Shah Zeman, lord of the countries of the Persians, and his mother is Jullanar of the Sea.—And how, said he, hath he become transformed into this shape? She answered him, The Queen Joharah, the daughter of the King Es-Semendel, hath enchanted him. Then she related to him what had happened to him from first to last, telling him that he had demanded Joharah in marriage of her father, and that her father consented not thereto, and that his maternal uncle Saleh had fought with the King Es-Semendel, and that Saleh had overcome him, and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the most skilful in enchantment among the people of her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Joharah! How vile is she, and how little is her religion, and how great are her deceit and her artifice!—His wife replied, Say to him, O Bedr Basim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it], said to him, By virtue of these great names, and excellent verses [of the Kur-an], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

When the King Bedr Basim beheld this thing, he said, There is no deity but God: Mohammad is the Apostle of God! Extolled be the perfection of the Creator of the creatures, and the Ordainer of their means of subsistence and their terms of life!—Then he kissed the hands of the King, and prayed for long life for him; and the King kissed the head of Bedr Basim, and said to him, O Bedr Basim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Bedr Basim, God hath delivered thee from the enchantment; what then doth thy good pleasure demand, and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou would prepare for me a ship, and a company of thy servants, and all that I require; for I have been absent a long time, and I fear

that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me; since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee.—And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared for him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and went to pieces, and all who were in her were drowned, excepting the King Bedr Basim; for he mounted upon one of the planks, after he had been at the point of destruction. The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank: it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Bedr Basim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheykh, a grocer; and when the King Bedr Basim saw him, he saluted him; and the sheykh returned the salutation; and, looking at him, saw him to be a comely person: so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city, seeing that it is devoid of people. And the sheykh said to him, O my son, come up into the shop, lest thou perish. So Bedr Basim went up, and seated himself in the shop. And the sheykh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil!—The King Bedr Basim therefore feared violently. He then ate of the food of the sheykh until he was satisfied, and washed his hands, and, looking at the sheykh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people.—And the sheykh answered him, O my son, know that this city is the City of the Enchanters, and in it is a Queen who is an enchantress, like a she-devil; she is a sorcerer, a great enchanter, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are like me and thee of the sons of Adam: but they are strangers; for whoever entereth this city, and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after the forty days she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant

thee like them, and they said to thee by signs, Land not, lest the enchantress see thee—in pity for thee; for perhaps she might do unto thee as she did unto them.—And he said to him, She got possession of this city from her family by enchantment; and her name is the Queen Lab; the meaning of which in Arabic is Esh-Shems (that is, The Sun).

Now when the King Bedr Basim heard these words from the sheykh, he feared violently, and began to tremble like the reed that is shaken by the wind; and he said to him, I believed now that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheykh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms, and the states in which they are through enchantment; but fear not; for the Queen, and every one in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind. Therefore when the King Bedr Basim heard these words of the sheykh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the sheykh, and said to him, O sheykh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his father had died; so I sent for him, and caused him to come, that I might quench the fire of my desire by his company.—They replied, Verily this young man is a comely youth; but we fear for him on account of the Queen Lab, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheykh however said to them, Verily the Queen will not thwart me: she regardeth me favourably, and loveth me; and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account.—And the King Bedr Basim remained with the sheykh for a period of months, eating and drinking, and the sheykh loved him greatly.

After this, Bedr Basim was sitting at the shop of the sheykh one day as was his custom, and lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords; and they came to the shop of the sheykh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears; and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. They ceased not to proceed until they arrived at the shop of the sheykh, when they saluted him, and passed on. And lo, the Queen Lab approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheykh; whereupon she saw the King Bedr Basim sitting at the shop, resembling the moon at the full. So when the Queen Lab beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Bedr Basim, she said to the sheykh, Whence obtainedst thou this comely person? He answered, This is the son of my brother: he came to me a short time ago. And she said, Let him be with me to-night that I may converse with him. The sheykh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheykh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Lab then took the King Bedr Basim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people, as often

as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him! And the King Bedr Basim heard the words of the people; but he was silent, and had committed his case to God, whose name be exalted!

He ceased not to proceed with the Queen Lab and her retinue until they arrived at the gate of the palace; when the emeers and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart: so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Bedr Basim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Bedr Basim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Bedr Basim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself!—The Queen seated herself at a lattice-window overlooking the garden. She was on a couch of ivory, upon which was magnificent furniture; and the King Bedr Basim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands. So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing-women; and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Bedr Basim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Bedr Basim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel; I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Joharah.—He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Lab was intoxicated, she arose from her place, and slept upon a couch, having commanded the female slaves to depart; and she ordered the King Bedr Basim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same; and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank: after which the Queen arose, and took the hand of the King Bedr Basim, and they sat upon the throne, and she gave orders to bring the food: so they ate and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits and the flowers and the dried fruits; and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Bedr Basim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Bedr Basim awoke from his sleep and found not the Queen Lab by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and not returned; wherefore he said within himself, Whither hath

she gone? He then put on his clothes, and proceeded to search for her; but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds; but they saw him not; and lo, a blackbird alighted by that white bird, and began to feed her with his bill like a pigeon; and after a while, the latter bird became changed into a human form, at which he looked attentively, and lo, she was the Queen Lab. He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Lab, on account of the blackbird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her when she became a bird. She however did not manifest to him anything; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure to be away from thee for one hour. So he said to her, I hear and obey. He then mounted, and went to the shop of the sheykh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He therefore answered him, I was well, in prosperity and health; but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her, until I came to the garden.—And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheykh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her memlooks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird; for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her as long as I have a care for thee; therefore fear not; for I am a Muslim, and my name is 'Abd Allah, and there is not in my age any one more skilled in enchantment than I: yet I make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me: on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But to-morrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Bedr Basim bade farewell to the sheykh, and returned to her, and found her sitting expecting him. And when she saw him, she rose to him and seated him, welcoming him; and she brought him food and drink. So they ate until they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication, Yes, O my mistress. And she said to him, O my master, and light

of my eye, when thou awokest from thy sleep, and found me not, thou searchedst for me, and camest to me in the garden, and sawest the black bird. Now I will acquaint thee with the truth of the case of this bird. He was one of my memlooks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a black bird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour; and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion?—So he said, being intoxicated, Verily what thou hast understood, as to mine anger being on that account, is true; and there is no cause for my anger excepting that. And she embraced him and kissed him, and made a show of love to him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed; and the King Bedr Basim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth, from a red bag, something red, which she planted in the midst of the palace; and lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this water; whereupon it became eared corn; and she took it and ground it into fine flour, after which she put it in a place, and returned and slept by Bedr Basim until the morning.

So when the morning came, the King Bedr Basim arose, and, having washed his face, asked permission of the Queen to go to the sheykh; and she gave him permission. He therefore repaired to the sheykh, and acquainted him with that which she had done, and what he had beheld; and when the sheykh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee; but never care thou for her. He then produced to him as much as a pound of saweek, and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good:—and do thou eat of it. And when she produceth her saweek, and saith to thee, Eat of this saweek—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her saweek, even one grain; for if thou eat of even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and O light of my eye, eat of this saweek, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form—and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Bedr Basim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she saw him, she said to him, A friendly and free and ample welcome! She arose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some saweek, and said to her, And my uncle hath given me to eat of this saweek, and we have saweek better than it. Then she put his saweek into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy saweek. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him,

O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee; but I am convinced that thou lovest me: eat then of this my saweek. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King Bedr Basim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her; but she allowed not the bridle to be put. He therefore left her, and repaired to the sheykh, and acquainted him with what had happened; upon which the sheykh arose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her; and when she saw him, she advanced to him, and he put the bit in her mouth, and, having mounted her, went forth from the palace, and repaired to the sheykh 'Abd Allah, who, on seeing her, rose to her, and said to her, May God (whose name be exalted!) abase thee by affliction, O accursed woman! Then the sheykh said to Bedr Basim, O my son, thou hast no longer an abode in this city; so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to any one. The King Bedr Basim therefore thanked him, and bade him farewell, and departed.

He ceased not in his journey for three days; after which he came in sight of a city, and there met him a sheykh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The sheykh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me.—He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words; whereupon he said, I will not sell her but for a thousand pieces of gold. And Bedr Basim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Bedr Basim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheykh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city; for every one who uttereth a falsehood in this city they slay. The King Bedr Basim therefore alighted from the mule, and delivered her to the old woman; and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, Quit this form, and return to the form in which thou wast! And she was transformed immediately, and returned to her first shape; and each of the two women approached the other, and they embraced one another.

So the King Bedr Basim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But lo, the old woman uttered a loud whistle; whereupon there presented himself before her an 'Efreet like a great mountain; and the King Bedr Basim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Bedr Basim before her, and the 'Efreet flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Lab; after which, when she had seated herself upon the throne of her kingdom, she looked at the King Bedr Basim, and said to him, O young wretch, I have arrived at this place, and have attained what I desired, and I will shew thee what I will do with thee and with this sheykh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means.—Then she took some water, and sprinkled him with it, saying to him, Quit this

form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheykh, the grocer, and acquainted him with the case, saying to him, The Queen Lab is resolved upon the destruction of the son of thy brother. So the sheykh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an 'Efreet who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Jullanar of the Sea, and to her mother Farasheh; for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Bedr Basim is a captive in the hands of the Queen Lab. The 'Efreet therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Jullanar of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Jullanar, kissed the ground, and acquainted her with the events that had happened to her son from first to last; upon which, Jullanar rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Bedr Basim had been found.

After this, Jullanar of the Sea, and her mother Farasheh, and her brother Saleh, summoned all the tribes of the Jan, and the troops of the sea; for the Kings of the Jan had obeyed them after the captivity of the King Es-Semendel. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were it in the twinkling of an eye. And Jullanar said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Jullanar took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Saleh, and his grandmother Farasheh, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Jullanar sent for the sheykh 'Abd Allah, and thanked him for his kind conduct to her son; and she married him (the sheykh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Jullanar made him King of that city. And she summoned those Muslims who remained of the inhabitants of the city, and made them vow allegiance to the sheykh 'Abd Allah, covenanting with them, and making them swear, that they would obey and serve him; and they said, We hear and obey.

They then bade farewell to the sheykh 'Abd Allah, and departed to their city; and when they entered their palace, the people of their city met them with drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Bedr Basim, rejoicing greatly at his return. And after that, the King Bedr Basim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farasheh, and the daughters of his uncle, and his maternal uncle, said, We, O Bedr Basim, will all immediately assist thee to attain what thou desirest. Then each of those females arose and went to search through the countries, and Jullanar of the Sea also sent her

female slaves upon the necks of the 'Efreets, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Bedr Basim saw the pains that they were taking in this affair, he said to his mother Jullanar, O my mother, leave this affair; for none will content me save Joharah the daughter of the King Es-Semendel, since she is a jewel, as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Es-Semendel, and forthwith they brought him before her; whereupon she sent to Bedr Basim; and when he came, she acquainted him with the arrival of the King Es-Semendel. He therefore went in to him; and as soon as the King Es-Semendel saw him approaching, he rose to him and saluted him and welcomed him. Then the King Bedr Basim demanded of him in marriage his daughter Joharah; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Es-Semendel sent some of his companions to his country, commanding them to bring his daughter Joharah, and to inform her that her father was with the King Bedr Basim, the son of Jullanar of the Sea. So they flew through the air, and were absent a while; after which they came back accompanied by the Queen Joharah; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, Know that I have married thee to this magnanimous King, and bold lion, the King Bedr Basim, the son of the Queen Jullanar, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, not art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Kadees and the witnesses, and they performed the ceremony of the contract of the marriage of the King Bedr Basim, the son of the Queen Jullanar of the Sea, to the Queen Joharah. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and orphans, and conferred robes of honour upon the lords of the empire, and the emeers and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days; and they displayed her to the King Bedr Basim in nine different dresses. After this, the King Bedr Basim conferred a dress of honour upon the King Es-Semendel, and restored him to his country and his family and his relations; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story.—The mercy of God be on them all.

THE STORY OF HASAN OF EL-BASRAH.

There was, in ancient times, a certain merchant residing in El-Basrah, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hasan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied

with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hasan and said to him, O my son, thou art a comely young man. What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire.—Hasan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Hasan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered, and saluted her, and ate with her; but he was stupefied, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth and devour it by means of false pretences.—But he replied, O my mother, we are poor people, and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheykh, bearing marks of virtue, and God hath inclined him towards me.—And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him. And when the morning came, he rose, took the keys, and opened the shop; and lo, the Persian approached him. So he rose to him, and desired to kiss his hands: but the Persian refused, and would not consent to his doing that; and said, O Hasan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which the Persian said to him, O my son, hast thou by thee any copper? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl: and he ordered Hasan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hasan beheld this, he was stupefied, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupefied by reason of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly Hasan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her anger. Then Hasan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this mortar? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps in one day? Knowest thou not that the people would suspect us, and that our lives

would be lost? But O my son, when I have taught thee this art, do not thou practice it in a year more than once; for that will suffice thee from year to year. —And Hasan replied, Thou hast spoken truth, O my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art. But the Persian laughed, and said, There is no strength nor power but in God, the High, the Great! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets! For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy: —and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house.—So Hasan arose and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts; and he stopped, hanging down his head towards the ground for some time; whereupon the Persian looked aside, and, seeing him stopping, laughed, and said to him, Art thou mad? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee?—Then the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Hasan replied, Yes, O uncle. And the Persian said to him, Walk before me.

Hasan therefore went on before him to his abode, and the Persian followed him until he arrived there, when Hasan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Hasan gave permission to the Persian to enter, and he entered; and Hasan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? And the Persian advanced, and ate with Hasan until they were satisfied; when he said to him, O my son, O Hasan, bring for us some sweetmeat. Hasan therefore went to the market, and bought ten cups of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hasan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him.—And he said, O Hasan, bring the apparatus. And Hasan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus and returned, and placed it before him. The Persian thereupon took forth a piece of paper, and said, O Hasan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Hasan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold.—Then he said to him, O my son, O Hasan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Hasan took the paper, and saw in it something yellow, finer than the first; and he said O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hasan, and said to him, Respecting what dost thou ask? Do the work and be silent. —And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Hasan beheld this, he rejoiced

exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hasan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hasan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hasan!—He then girded himself, and tied Hasan's hands behind his back, and bound his feet to his hands; after which he took a chest, emptied it of the things that were in it, put Hasan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hasan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to the moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them, Rise ye! The affair is accomplished, and we have attained our desire.—The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind.—Such was the case with the Persian and Hasan.

But as to the mother of Hasan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him: and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart! She continued to weep and wail till the morning, when the neighbours came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping. Then the neighbours bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Hasan ceased not to weep during the hours of the night, and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hasan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hasan with the Persian.—This Persian was a Magian: he hated the Muslims greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist. The name of that accursed wretch was Bahram the Magian, and he used every year to take a Muslim and to slaughter him over a hidden treasure. And when his stratagem was accomplished against Hasan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hasan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the benj, and, opening his eyes, he looked to the right and left, and found himself in the

midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these:—There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures!—Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and the oath that thou sworest to me? But he looked at him and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand.—And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldst fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hasan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hasan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Hasan cried out at him, and said to him, Woe to thee! Thou art surely an infidel Magian: thou worshippest the fire instead of the Almighty King, the Creator of the night and the day, and this is nought but an evil among religions.—And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hasan agreed not with him therein. And the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hasan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain. Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hasan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Hasan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said

to him, O my son, blame me not for that which I have done unto thee. But Hasan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Hasan prayed for them, and praised God (whose name be exalted!), and thanked Him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hasan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practice alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do to Hasan aught that might frighten him. So the heart of Hasan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian rose, and said, O Hasan, arise and land; for we have arrived at the place of our desire and our wish. So Hasan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hasan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a plectrum of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hasan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of everything good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof. —And but a little while had elapsed when the dust dispersed and discovered three excellent she-camels. Then the Persian mounted one of them, and Hasan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested; and Hasan happened to look aside, and he saw something lofty: so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Hasan said to him, Wilt thou not arise that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day arrived, the Magian said, O Hasan, what is it that thou seest? Hasan answered, I see clouds and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but it is a great, lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means.—So thereupon Hasan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed

save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain: the herb is upon it; and when we have obtained the herb, I will shew thee what is this art. And Hasan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother.

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Hasan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Jan and the Ghools and the Devils. Then the Magian alighted from his camel, and ordered Hasan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will preserve thee when thou ascendest to the palace, and it behoveth thee that thou be not dishonest to me in aught of that which thou wilt bring thence: I will share it with thee equally.—And he replied, I hear and obey. The Persian then opened a leather bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured plectrum, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hasan, he said to him, Hear, O my son, O Hasan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the rukhs will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do.—He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the rukhs came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hasan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hasan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process.—So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hasan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.

Upon this, Hasan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me!—He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Kur-an, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer, and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahram the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and behold it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hasan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the doorway; and he saw a mastabah in the entrance-passage, and on the mastabah two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, By Allah, this is a human being, and I imagine he is the person whom Bahram the Magian brought this year. Therefore when Hasan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hand to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hasan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace belongeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Hasan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world!—And how, said Hasan, wilt thou get to him and slay him? She answered, He is in a garden called El-Mesheed, and I must without fail slay him soon. And her sister said to her, Hasan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story, that it may remain in his memory. So the young damsel said,—

Know, O my brother, that we are of the daughters of Kings. Our father is one of the Kings of the Jan, of great dignity, and he hath troops and guards and servants, consisting of Marids; and God (whose name be exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his Wezeers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Jinn, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an 'Efreet of the refractory Jinn who stubbornly disobeyed the vow exacted by Suleyman (on whom be peace!) founded, and which palace, after that 'Efreet perished, none inhabited after him, neither any of the Jinn nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow; no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately.—So when our father heard of this, he sent us to this palace, and

sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependants to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place. We have five sisters who have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me and this my sister; therefore we remained to cook for them the food; and were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Hasan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose and took him by his hand, led him into a private chamber, and brought him out from it linen and furniture such as no creature could procure. And after a while, their sisters returned from the chase, and they acquainted them with the case of Hasan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him, and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness, and he used to go forth with them to the chase, and slaughter the game. Thus Hasan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahram the Magian, telling them that he had called them Devils and Demons and Ghools; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Muslim, resembling the moon, shackled, and tortured in the most cruel manner; and he alighted with him beneath the palace where Hasan introduced himself to the damsels. Now Hasan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Muslim, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this young man from his torture, and gain the recompense thereof [from God], and that the young Muslim may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and ye will acquire the reward thereof from God, whose name be exalted!—And the damsels replied, We hear and obey God and thee, O Hasan. They then threw their lithams over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Hasan a courser of the best breed, furnished him with complete accoutrements, and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin. So Hasan came behind him, while the Magian

knew not of his presence, and cried out at him, so that he stupefied and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Muslims! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippest the fire and the light, and swearest by the shade and the heat!—The Magian therefore looked aside, and, seeing Hasan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hasan answered him, God delivered me; He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother nor friend, nor firm covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him!—and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote.—Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hasan advanced to him, and quickly smote him upon his shoulders, so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Hasan took the leathern bag that was with him, and opened it, and, having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire. He therefore departed, after God had thus delivered him from his affliction by the hand of Hasan. Then the damsels, when they had seen Hasan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hasan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hasan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden, and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves.—And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Hasan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house: so be of good heart and cheerful eye, and fear not nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door [pointing to one of the doors], for thou hast no need of opening it.—Then they bade him farewell, and departed in company with the troops.

So Hasan remained in the palace alone. His bosom was contracted, and

his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels. He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it and see what is within it, though within may be death.—Accordingly, he took the key, and opened it, and he saw in it no riches; but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of El-Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit. He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a mak'ad decorated with all kinds of stones, such as the jacinth and the emerald and the balas-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kisra nor a Cæsar ever possessed. So Hasan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Hasan therefore knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it; and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it and attended it as servants; whereat Hasan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hasan stood diverting himself with the sight of them from a distance. Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon; and when they had divested

themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Hasan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Hasan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare; the eye was looking, in the heart a fire was burning; and the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden.

Then after that, the damsels came up from the pool, while Hasan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Hasan stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door—save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings. She had a mouth like the seal of Suleyman, and hair blacker than the night of estrangement is to the afflicted, distracted lover, and a forehead like the new moon of the Festival of Ramadan, and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch.—The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place.—Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hasan therefore despaired of them, and he desired to arise and descend from his place; but he could not rise. His tears ran down upon his cheek, and his desire became violent. Then he walked a little, but without being led aright, until he descended to the lower part of the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solicitudes, and he wept and lamented for himself until the morning. And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the mak'ad until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered from his fit, he dragged himself along, in a sitting posture, and descended to the lower part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and lowlands. He ate not nor drank nor slept, nor had he any rest: during the day

he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now while he was in this violent state of distraction by reason of his passion, lo, a dust arose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come, and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hasan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Jinneeyeh saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy sacrifice. And upon this, he wept violently, and lamented. So when his sister heard these words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account.—And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently. And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself.—And he replied, Yes: this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him; and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was

our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she ceased not to mourn for him: but we used to console him by our society.—And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Hasan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him, and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what had happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept for him violently, the youngest damsel being the one of them who wept the most.

Then, after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their youngest sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to sooth him.—And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; shew me this place in which thou sawest the damsels. And he replied, In the name of Allah: on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to show her the place; but he was unable to walk; wherefore she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he shewed her the place in which he had seen the damsels, and he shewed her the mak'ad and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied,—

O my brother, know that this damsel is the daughter of one of the Kings of the Jan, of great dignity. Her father hath obtained dominion over men and Jan, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it, and no one can gain access to that place, neither any of mankind nor any of the Jan. He hath an army of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equippeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can

overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they fly are the work of the enchanters among the Jan. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her; for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country. So if thou possess it, thou possessest her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act. When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her, and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hasan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hasan. She then descended into the pool with her sisters; and thereupon Hasan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone. Then, when Hasan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his 'abaah, while she wept, and bit her hands. He locked the

door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber, and he said to her, She is now sitting weeping, and biting her hands.

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Jan are terrified at him, and fear his awful power, and that he hath, of enchanters and sages and diviners and devils and marids, those against whom none can prevail, and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us?—So the sister of Hasan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee.—And she related to her all that Hasan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves, and told her that none of them all had pleased him excepting her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her.—And when she heard her words, she despaired of escape. Then the sister of Hasan arose and went forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress and gratify her, and to address her with pleasing words and expressions; but she wept until daybreak came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Hasan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed. Then the sister of Hasan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hasan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He therefore entered, and did so; and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Baghdad. I will purchase for thee female slaves, and male slaves; and I have a mother, of the best of women, who will be thy servant. There is not a country there better than our country: everything that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Hasan went forth to see who was at the door; and lo, there were

the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought an abundance of gazelles and wild oxen and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hasan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner. Then Hasan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Jinn. And thereupon his eyes shed tears, and he wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day. It seemeth that thou hast conceived a longing to see thy mother and thy country; and if the case be so, we will equip thee, and will journey with thee to thy home and thy friends. —He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought have disturbed me but love of the damsel—fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not from us aught of thy state.—He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our journey and left this poor young man alone, the palace became strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. So he opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And when he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the mandharah; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Hasan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away. Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their

garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others had flown away; when he arose and seized her, and brought her down from the top of the palace.—Upon this, her sisters said to her, Where is she? She answered them, She is in his possession, in such a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with kohl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Hasan and said to him, Shew her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that is dishonest. He desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers: otherwise we would have taken it from him.—Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Hasan, who took her hand, putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, reciting her praises in verse. The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee?—And on her hearing that, she was happy and cheerful and glad. Then Hasan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Hasan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state, [as he thought,] she said to him, O my son, O Hasan, how is it that thou livest in the world, blest with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die; and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were?—So Hasan awoke from his sleep, weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as

they were wont: but he looked not towards them. They therefore asked his wife respecting his state; and she answered them, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. His wife therefore acquainted them with that which he had said to her; and when the damsels heard, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]: in the name of Allah. We cannot prevent thee from visiting her: we will rather aid thee to do so by every means in our power. But it behoveth thee to visit us, and not sever thyself from us, though in every year thou come but once.—And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and everything costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hasan, and put upon the camels, and brought to them, five and twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade him farewell, and desired to return from them. Upon this, Hasan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she bade him farewell, and strictly charged him that when he arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months; and she said to him, When an affair rendereth thee anxious, or thou fearest anything disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hasan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday-heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of El-Basrah; and they ceased not to pursue their way until they made the camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire. And Hasan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open:—wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother; and the mother of Hasan was tranquillized, for God had reunited her to her son.

Hasan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God (whose name be exalted!) preserved him, and conducted him to the palace of the damsels;

and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story, [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety. She then arose and went to those packages, and looked at them, and asked respecting them; and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupified by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Hasan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city. She also brought for her magnificent furniture, and clad the damsel, and adorned her with everything beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor, and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Baghdad, the Abode of Peace, that we may reside in the sacred Asylum of the Khaleefeh, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!): then will God open to thee the doors of prosperity by means of this wealth.—And when Hasan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Baghdad, embarked in it all his wealth and effects, and his mother and his wife, and everything that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Baghdad; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Hasan landed there forthwith, and hired a magazine in one of the Khans. He then removed his goods from the vessel to the magazine, and went up, and remained one night in the Khan; and when he arose in the morning, he changed his clothes! and the broker, seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker shewed him the houses he had to let, and a house that belonged to one of the Wezeers pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the Khan in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Nasir, and the other Mansoor.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou

shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Jan, and there is not among the Kings of the Jan any greater than her father, nor any that hath more numerous troops, or more wealth, than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, or to look from the window, or from over a wall; for I fear on her account the wind when it bloweth; and if any event of the events of the world befall her, I shall slay myself on her account.—And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning.—And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hasan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of El-'Erak; after which he bade farewell to his mother and his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted, and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hasan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly. He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Hasan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath?—And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and thy husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one. However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house.—To this the damsel replied, O my mistress, hadst thou said these words to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman, if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or anything else, or from doing all that she desireth.—Then she wept, and cursed herself, and began to wail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they

pulled off their clothes, and all the women began to look at her and to extol the perfection of God (to whom be ascribed might and glory !), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her. The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Haroon Er-Rasheed, called Tohfeh the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified !) for the beautiful forms that he had created, and entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the hararah, she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfeh the lute-player, the slave-girl of the Khaleefeh, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Khaleefeh. She ceased not to pass on until she came before the lady Zubeydeh, and kissed the ground before her; whereupon the lady Zubeydeh said, O Tohfeh, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zubeydeh said, And what was it, O Tohfeh? She answered, O my mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor after her, nor doth there exist the like of her form in the whole world. By thy beneficence, O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him; for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Hasan of El-Basrah. And I followed her when she went forth from the bath until she entered her house, whereupon I saw it to be the house of the Wezeer, that hath two entrances, an entrance on the side of the river and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her.—Upon this, the lady Zubeydeh said, Woe to thee, O Tohfeh! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described.—And she replied, O my mistress, no, by Allah; nor is there in all Baghdad the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zubeydeh summoned Mesroor, who came and kissed the ground before her; and she said to him, O Mesroor, go to the house of the Wezeer, that hath two entrances, an entrance towards the river, and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her; quickly, and loiter not. And Mesroor replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hasan, came forth to him, saying, Who is at the door? He answered her, Mesroor,

the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zubeydeh, the daughter of El-Kasim, the wife of the Prince of the Faithful, Haroon Er-Rasheed, the fifth of the sons of El-'Abbas the uncle of the Prophet (whom may God favour and preserve!), summoneth thee to her, thee and the wife of thy son, and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hasan said, O Mesroor, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor she, to any one of the creatures of God (whose name be exalted!); and I fear, if anything happen and my son come, he will slay himself. I beg then of thy kindness, O Mesroor, that thou impose not upon us a command which we are unable to perform.—But Mesroor replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zubeydeh is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted!—So the mother of Hasan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children. They followed Mesroor, who preceded them to the palace of the Khaleefeh, and led them up and stationed them before the lady Zubeydeh, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zubeydeh said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zubeydeh beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zubeydeh was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zubeydeh then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures? So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation.—And where, said Zubeydeh, is this thy dress? She answered, It is in the possession of the mother of my husband: so demand it for me of her.

The lady Zubeydeh therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds.—The damsel however said to the lady Zubeydeh, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So the lady Zubeydeh pulled off from her neck a necklace of jewels worth the treasures of a Kisra and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life, I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zubeydeh cried out at the old woman, and, having taken from her the key, called Mesroor, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of

which the door is of such and such a description : in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So he replied, I hear and obey. He took the key from the hand of the lady Zubeydeh, and went ; and the old woman, the mother of Hasan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her ; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesroor, and she opened the door of the closet : so he entered, and took forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zubeydeh, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers ? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zubeydeh, took the dress and opened it, and took her children in her bosom ; after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory ! So the lady Zubeydeh wondered at that, as also did every one who was present ; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and played ; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistress, is this beautiful ? The persons present answered her, Yes, O mistress of beauties : all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld ! And the lady Zubeydeh said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty. O mistress of the comely ? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty !—But she replied, Far from returning be that which hath passed ! She then said to the mother of Hasan, the mourning, the wretched, By Allah, O my mistress, O mother of Hasan, thou wilt render me desolate by thine absence ; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the islands of Wak-Wak.—And she flew away with her children and sought her country.

When the mother of Hasan beheld this, she wept, and slapped her face, and wailed until she fainted ; and when she recovered, the lady Zubeydeh said to her, O my mistress the pilgrim, I did not know that this would happen ; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the flying Jinn before the present time ; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me.—And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Khaleefeh, and ceased not to pursue her way until she reached her house, when she proceeded to slap her face until she had fainted again ; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son. Then she arose, and dug in the house three graves ; and she betook herself to them, weeping night and day. And the absence of her son became tedious to her, and her disquietude and longing and mourning became excessive.

But as to her son Hasan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load ; after which they bade him commence his journey, and went forth with him ; but he conjured them to return. So they

advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. The second damsel next approached, and embraced him. In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hasan bade them farewell. He then pursued his journey with assiduity, night and day, until he arrived at Baghdad, the Abode of Peace, and the sacred asylum of the Abbasee Khaleefehs; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick, and she was unable to reply. He dismissed the she-camels, and advanced to her; and when he beheld her in this state, he went about the house searching for his wife and children; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children; and she wept, and said, O my son, may God compensate thee greatly for the loss of them! These are their three tombs.—And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept, and slapped his face, and rent his clothes, and went about the house confounded. And after he had concluded his verses, he took his sword and drew it, and, coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said, to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and that thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zubeydeh had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in power with the Khaleefeh. Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zubeydeh had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook, and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wak-Wak. Thus did she during thine absence.

Now when Hasan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day; and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him; but he would not attend to aught that she said. He continued in this state, weeping until the next

morning. Then his eyes slumbered, and he saw his wife mourning and weeping; whereupon he arose from his sleep crying out. And in the morning his wailing and weeping increased. He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of El-'Erak, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters, hoping that he might attain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent from us more than two months? And upon this he wept. And they seated themselves around him, weeping for him. He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Hasan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstacy and distraction of love, and longing desire, that affected him, no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Hasan looked at them. Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted!—Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers:—but the devil made me forget that. And she continued to converse with him and to sooth him. But when she saw how he suffered from ecstacy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them, kissed their feet, and begged them

to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wak-Wak, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year; but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was 'Abd el-Kuddoos. He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hasan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if anything render thee anxious, and anything disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense.—So the damsel arose joyful, and brought the box of incense; and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheykh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense; so I came to you upon this elephant. What then dost thou desire, O daughter of my brother?—She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that, they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Hasan of El-Basrah, whom Bahram the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this?—She answered him, She acted perfidiously to him, after he had been blest with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And upon this he shook his head, and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger; after which he looked to the right and left, and shook his head again, while Hasan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wak-Wak.' Upon this the damsels called Hasan, and he came forth to them, and, advancing to the sheykh 'Abd el-Kuddoos, he kissed his hand and saluted him; and the sheykh was pleased with him, and seated him

by his side. The damsels then said to their uncle, O uncle, shew our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wak-Wak even if the Flying Jinn and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to this place, and who will convey thee to it? By Allah I conjure thee that thou return soon, and weary not thy heart.—And when Hasan heard the words of the sheykh 'Abd el-Kuddoos, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheykh 'Abd el-Kuddoos saw them in this state of anxiety, and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Hasan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair, if it be the will of God, whose name be exalted! And after that, he said to him, O my son, arise, and brace up thy nerves, and follow me. So Hasan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheykh 'Abd el-Kuddoos then called the elephant, and he came, and he mounted him, putting Hasan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue; and in that mountain was a cavern, which had a door of iron of China. Upon this the sheykh took the hand of Hasan, and put him down; after which the sheykh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an 'Efreet, and having in his right hand a sword, and in the other a shield of steel. But when he saw the sheykh 'Abd el-Kuddoos, he threw down the sword and shield from his hands, and advanced to the sheykh, and kissed his hand. Then the sheykh took the hand of Hasan, and entered with him, and the slave shut the door behind them. Hasan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheykh 'Abd el-Kuddoos opened one of them, and entered, and closed it, having said to Hasan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheykh had entered, he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheykh led him forward to Hasan, and said, Mount. And the sheykh opened the other door; whereupon there appeared within it an extensive desert. So Hasan mounted the horse, and the two passed through the door, and were in that desert. And the sheykh said to Hasan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheykh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair?—give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; for [perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but

if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shewn thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Hasan said to the sheykh, How can life be pleasant to me without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me! And when the sheykh 'Abd el-Kuddoos heard his exclamation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. So he said, Know, O my son, that the Islands of Wak-Wak are seven islands, in which is a great army, entirely composed of damsels, virgins; and the inhabitants of the interior Islands are Devils and Marids and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps God will give thee in her stead one better than she.—But Hasan replied, By Allah, O my master, were I cut piecemeal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the islands of Wak-Wak; and if it not be the will of God (whose name be exalted!), I will not return save with her and with my children.—So the sheykh 'Abd el-Kuddoos said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will re-unite me to my wife and my children soon.—Then by reason of the greatness of his desire, he wept so violently that he fainted; and on his recovery, the sheykh 'Abd el-Kuddoos said to him, O my son, thou hast a mother: then make her not to taste the pain of thy loss. But Hasan replied, By Allah, O my master, I will not return, save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses; and when he had ended them, the sheykh knew that he would not draw back from his present purpose, though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Abu-r-Ruweysh the son of Balkees the daughter of the accursed Iblees; for he is my sheykh and my preceptor, and all mankind and the Jinn humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Hasan ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known, and they began to rub against Hasan's horse. So Hasan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheykh 'Abd el-Kuddos had described to him, when the horse stopped at its entrance, and Hasan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Hasan stopped at the entrance, as the sheykh 'Abd el-Kuddoos had ordered him. He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him.

He continued at the entrance of the cavern five days with the nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart.

Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheykh Abu-r-Ruweysh came forth to him. He was black, and clad in black apparel; and when Hasan beheld him, he knew him by the descriptions which the sheykh 'Abd el-Kuddoos had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheykh Abu-r-Ruweysh therefore said to him, What is thine affair, O my son? And Hasan stretched forth his hand with the letter, and handed it to the sheykh, who received it from him, and entered the cavern, without returning him a reply; and Hasan remained in his place at the entrance, as the sheykh 'Abd el-Kuddoos had desired him, weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept and was oppressed in mind by the pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when lo, the sheykh Abu-r-Ruweysh came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter. So Hasan entered, and the sheykh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheykh continued to proceed, and Hasan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheykh opened, and he and Hasan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four leewans, facing one another, each leewan having a sitting-place with a fountain, and at each of the corners of each fountain was a figure of a lion of gold.—In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheykhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheykh Abu-r-Ruweysh accosted them and made a sign to those four sheykhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheykhs arose and seated themselves before the sheykh Abu-r-Ruweysh, and asked him respecting the case of Hasan; whereupon the sheykh Abu-r-Ruweysh made a sign to Hasan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Hasan wept violently, and related to them his story; and when he had finished it all the sheykhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds, he being in the skin of the camel? So Hasan answered them, Yes. And they accosted the sheykh Abu-r-Ruweysh and said to him, O our sheykh, Bahram practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheykh Abu-r-Ruweysh therefore said, O Hasan, tell them how thou descendedst, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and all the horrors and difficulties that he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheykh Abu-r-Ruweysh and said to him, O sheykh of the sheykhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheykh Abu-r-Ruweysh replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hate life except this young man. Ye know that

the Islands of Wak-Wak are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object?—Upon this they said, O sheykh of the sheykhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of thy brother, the sheykh, 'Abd el-Kuddoos: therefore it is incumbent on thee to assist him. Then Hasan arose and kissed the foot of Abu-r-Ruweysh, and, lifting up his skirt, placed it upon his head, and wept, and said to him, I conjure thee by Allah that thou unite me with my children and my wife, though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and said to the sheykh Abu-r-Ruweysh, Acquire the recompense that will be granted for this poor man, and act kindly with him for the sake of thy brother the sheykh 'Abd el-Kuddoos. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible. Hasan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Abu-r-Ruweysh took a paper and an ink-case, and wrote a letter, and sealed it, and gave it to Hasan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an 'Efreet of the Flying Jinn immediately; and he came; and the sheykh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash. And Abu-r-Ruweysh said to him, Draw near to me. So he drew near to him; and the sheykh Abu-r-Ruweysh put his mouth to the ear of the 'Efreet, and said to him some words; whereat the 'Efreet shook his head. The shekyh then said to Hasan, O my son, arise, mount upon the shoulders of this 'Efreet, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Hasan replied, I will never speak. Then the sheykh said to him, O Hasan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter; and whatsoever he directeth thee to do, understand it.—So Hasan replied, I hear and obey. He arose with the 'Efreet, and the sheykhs arose and prayed for him, and gave the 'Efreet a charge respecting him.

Now when the 'Efreet had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hasan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of city; whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Hasoon, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went into him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hasan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head awhile; after which he said to one of his chief officers, Take this young man and lodge him in the mansion of entertainment. Accordingly he took him and proceeded with him until he had

lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Hasan, thou hast come unto me, desiring to enter the Islands of Wak-Wak, as the sheykh of the sheykhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient, however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Ed-Deylem desiring to enter the Islands of Wak-Wak, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the sheykh of the sheyhks, Abu-r-Ruweysh, the son of the daughter of the accursed Iblees, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wak-Wak: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wak-Wak. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoon, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wak-Wak, and the master saith to thee, Land—do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hasan heard these words of the King Hasoon, he kissed the ground before him, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months; then they will return to their country; so hope not to make thy voyage in the ship save after three whole months. The King then commanded Hasan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month the ships came. The King and the merchants therefore went forth, and he took Hasan with him to the ships. And he saw a ship in which were many people, like the pebbles: none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hasan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hasan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wak-Wak, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hasan, and said to him, Acquaint not anyone of the persons with thee in the ship with aught of thy case, nor let anyone know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of

life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day, they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Hasan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee [where he had hidden himself again], and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with paradise. Or, if thou will not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case!—And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Hasan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what he desireth. Then she bade him farewell, and Hasan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hasan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue neglected not to repeat the praises of God (whose name be exalted!), and he begged his protection; and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Hasan therefore arose and mixed among the troops, having become like one of them; and at the approach of daybreak, the troops proceeded, and Hasan with them, until they came to their tents, when each of them entered her tent. Hasan also entered the tent of one of them, and lo, it was the tent of his companion, whose protection he had begged. And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Hasan, having thrown down his arms, looked at his companion, and found her to be blue-eyed, with a large nose: she was a calamity among calamities, of the most hideous form, with a face marked with small-pox, and hairless

eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white serpent. Now when she looked at Hasan, she wondered, and said, How could this person gain access to this country, and in which of the ships came he, and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this, Hasan fell upon her feet, rubbing his face upon them, and wept until he fainted. And after he had recovered, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted!—Therefore Hasan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Hasan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Hasan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawahee, and she was surnamed Umm ed-Dawahee. And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all the troops went forth from their places; but the old woman went not forth with them. And when the army had gone, and the places were devoid of their presence, Shawahee said to Hasan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction? Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheykhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wak-Wak, to do thee any injury.—He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blest with two sons by her, and how she took her children and fled away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know,

O my son, that thy wife is in the seventh island of the Islands of Wak-Wak, and the distance between us and it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else. We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Jinn, where, by reason of the vehemence of the cries of the Jan, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any one of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wak-Wak. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wak-Wak. The extent of those seven islands is a whole year's journey to the rider who travelleth with diligence. On the bank of this river [that I have mentioned] is another mountain, called the Mountain of Wak-Wak; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wak! Wak! Extolled be the perfection of the King, the Excellent Creator!—So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Jan, Marids and Devils, and under her authority are enchanters, the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee: thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee, until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair; so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish.—Hasan therefore prayed for her, and kissed her hands and her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement.

The old woman then gave orders to beat the drum for departure, and the army proceeded, Hasan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it Hasan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently and made sure of death, saying within himself, If this

is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawahee saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands! He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires. They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Jan; and when Hasan beheld it, he feared, and repented of his having entered it with them. Then he begged aid of God (whose name be exalted!), and proceeded with them. And they escaped from the Land of the Jan, and arrived at the river, and, alighting beneath a vast lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Hasan a couch of alabaster, set with fine pearls and with jewels and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that, they pitched their tents around him, and rested for a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Hasan had put over his face a litham, so that nought of him appeared save his eyes. And lo, a company of the damsels walked near to the tent of Hasan, and, having pulled off their outer garments, descended into the river. So Hasan kept looking at them while they washed, and they proceeded to play and to divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings. Thus the whole army assembled before Hasan; for the old woman gave orders to proclaim among all the troops that they should assemble before his tent, and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wak-Wak, as I am the leader of the army of damsels, and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly he described her to her. And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hasan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Hasan; and would that I had not known thee! For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest daughter, who ruleth over all the Islands of Wak-Wak. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost.—And she feared for herself and for him.

When Hasan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he recovered from his fit. He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander.—To this she replied, I conjure thee, by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these

damsels instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee.—So thereupon Hasan hung down his head and wept violently until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country; for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Hasan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then, my words, and return soon, and expose not thyself to peril; for I have given thee good advice.—When Hasan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of my eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire or my death shall overtake me!

So the heart of Hasan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed; some of them entered their palaces in the city, and some passed the night in tents. The old woman then took Hasan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by anything else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Noor el-Huda. This Queen had six sisters, virgins, residing with their father, the supreme King, who was ruler of the seven islands and the districts of Wak-Wak, and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Noor el-Huda, was ruler over that city in which Hasan was, and over all its districts.

Now the old woman, when she saw Hasan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Noor el-Huda, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to the Queen Noor el-Huda, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee

with me a present which I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to shew it to thee, in order that thou mayest aid me to accomplish what it requireth.—And what is it? said the Queen. So she acquainted her with the story of Hasan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed, that no one might know him, and I conducted him into the city. Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the islands of Wak-Wak; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour; but love hath gained the utmost ascendancy over him.—When the Queen, however, heard her words, and understood the case of Hasan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wak-Wak, and bring them in unto me, without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hasan! She proceeded until she went in to Hasan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me!—She went on with him until she stationed him before the Queen Noor el-Huda, and the old woman directed him on the way as to what he should say with her. And when he presented himself before Noor el-Huda, he saw her with a litham over her face; and he kissed the ground before her, and saluted her. Then the Queen commanded the old woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hasan, the very mournful, and my city is El-Basrah; but as to my wife, I know not her name: as to my children, however, one is named Nasir, and the other is named Mansoor. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Baghdad, from the palace of the Khaleefeh. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And thereupon the Queen Noor el-Huda shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hasan said, O mistress of Kings, and ruler over every King

and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children; dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them.—Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Noor el-Huda hung down her head towards the ground and shook it for a long time; after which, she raised it, and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island; and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hasan replied, I accept this proposal from thee, O Queen of the age. I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great!—The Queen Noor el-Huda then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawahee herself to go down into the city and to bring every damsel therein to the Queen in her palace. The Queen proceeded to introduce the damsels to Hasan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him. But he saw not his wife among them. The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them. And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him. But when she displayed to him every one in the palace, he saw not his wife among them; and he said to the Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission. And upon this, Shawahee advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath endured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum: therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to obtain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display excepting thee: therefore shew him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should shew him my face? Then she gave orders to bring him; wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Hasan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to sooth him until he recovered; and when he recovered from his fit, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to sooth him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is the most like, of all persons, to my wife. So the Queen said to the old women, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth.—The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike. After which Hasan said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Noor el-Huda laughed until she fell backwards and turned upon her side. She then said, O my friend, act leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Hasan replied, O mistress of Kings, and refuge of every rich person and pauper, when I beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast, of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things) resembleth her. Then the Queen looked towards Shawahee Umm ed-Dawahee, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate the case; and if this man be a person of generosity, so that he retain the feelings of companionship and friendship and affection, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), naught but good shall happen.

So thereupon the old woman went forth, and took Hasan, and having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawahee obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menar es-Sena, her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hasan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.—And the old

woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menar es-Sena is his wife (but God is all-knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest.—Then the old woman kissed her hand, and returned to Hasan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul.—She then bade him farewll, and departed.

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen, and she proceeded until she came to the Queen's sister. Between the city of Noor el-Huda and that of her sister was a space of three days' journey. And when Shawabee arrived at the city, and went up to the Queen's sister, Menar es-Sena, she saluted her, and gave her the salutation of her sister Noor el-Huda, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Noor el-Huda reproved her for not visiting her. So the Queen Menar es-Sena replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, the Queen Menar es-Sena hath pitched her tents in that route; for she desireth to visit her sister Noor el-Huda.* And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe. The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Noor El-Huda; the second, Nejm es-Sabah; the third, Shems ed-Doha; the fourth, Shejeret ed-Durr; the fifth, Koot el-Kuloob; the sixth, Sharaf el-Benat; and the seventh, Menar es-Sena; and she was the youngest of them, and was the wife of Hasan, and she was their sister by the father's side only. Then the old woman came and kissed the ground before Menar es-Sena. So Menar es-Sena said to her, Hast thou any want, O my mother? And she answered her, The Queen Noor el-Huda, thy sister, desireth thee to change the apparel of thy two sons and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menar es-Sena heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed; and she ceased not to hang down her head for a long time. Then she shook her head, and, raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbed, when thou mentionedst my children; for from the time of their birth none of the Jinn nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art

excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two.—She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Noor el-Huda had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Noor el-Huda. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival, embraced them and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Hasan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou re-unite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words, she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the islands of Wak-Wak, and crossed the countries of the enchanters and sorcerers, and trod the Land of the Jan and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand!—She then cried out at the old woman, who therefore fell down through fear; and she set upon her the chamberlain and twenty memlooks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the chamberlain and the memlooks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hasan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of the Queen. Did I not say to thee, Return to thy country—and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor heardest my words, but actedst contrary to my advice, and chosest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise; answer the summons of this wicked, sinful, oppressive, tyrannical woman.—So Hasan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah,

act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who shew mercy!—And he had despaired of life. He repaired with the twenty memlooks and the chamberlain and the old woman, and they went into the Queen with Hasan, who found his two sons Nasir and Mansoor sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hasan; and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath re-united you to your father! And when Hasan recovered from his fit, he embraced his children.

But when the Queen had certified herself that the little ones were the children of Hasan, and that her sister, the lady Menar es-Sena, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded; and she cried out in the face of Hasan, who fainted thereupon; and when he recovered, he saw that they had taken him forth, dragged along upon his face. So he arose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawahee; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hasan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction; for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Jan, and the Land of the Wild Beasts, and the Islands of the Birds: therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this country, and of his not having attended to the words of any one; and he recited some mournful verses; after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife, Menar es-Sena, she desired to set forth on her journey on the second day after that on which the old woman set forth. While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being

joyful, and turned over the jewel; and lo, a strange bird had approached from a distant country—it was not of the birds of our country—and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come. So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream; and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her: therefore go not; but return to thy palace.—And when Menar es-Sena heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Noor el-Huda hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our country, and gain access to the Islands of Wak-Wak? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal; and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Jan; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey; for no one hath power to tread our land.—And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages and other followers, and her wezeers; and when she arrived at the city of the Queen Noor el-Huda, she ascended to the palace, and went in to her: and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she wept, and, pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him.—She then lamented for herself and for her husband and for the weeping of her children. But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate—she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country. Moreover thou hast concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed.—Then, after

that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin; and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him,—

There hath appeared in our country a man of the human race, and my sister, Menar es-Sena, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee; but she revealed not aught respecting herself until that man, who is of the human race, came to us. His name is Hasan, and he hath informed us that he married her, and that she resided with him a long time; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son when he hath a longing to see me, that he must come to the Islands of Wak-Wak. So we seized the man in our abode, and I sent to her the old woman Shawahee to bring her to me, together with her children; wherefore she fitted herself out and came. And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore feared that we should be dishonoured in the opinion of the people of our islands; and when this wicked deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story; and it is thine to command: whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee: for probably the people of the islands will hear thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King; and when the supreme King read it, he was violently enraged against his daughter Menar es-Sena, and wrote to his daughter Noor el-Huda a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life; and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menar es-Sena, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair cloth. They stationed her before the Queen, and she stood abject and abased; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder; and pity for her had been eradicated from her heart. So when Menar es-Sena beheld herself in this state of abasement and contempt, she cried out and wept: but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against me, and thou hast no mercy on me, nor hast mercy on these little infants? But when she heard these words, her hardness of heart increased, and she reviled her, and said to her, O wanton! O wicked woman! may God shew no mercy to the person who sheweth mercy to thee! How can I have pity on thee, O deceitful woman?—So Menar es-Sena, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of it. By Allah, I have not formed an unlawful connection; but I married him legally; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on account of the excessive hardness of thy heart towards me. How is it that

thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it.—And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited verses excusing herself. But when Noor el-Huda heard her, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee.—She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted.—Now when the old woman Shawahee saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Hasan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and lo, on it were written these verses:—

I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom.
We will suffice thee in matters that occasion thee anxiety and sorrow.
So submit to us, and arise. We will aid thee in thine enterprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert, perilous place, without any one by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that, he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hasan interposed between them, and disengaged them, one from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and

my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, one from another.—Therefore when Hasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six jedeeds, and the cap is worth three jedeeds.—They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wak-Wak with their districts, and the cap in like manner. So Hasan said to one of them, O my son, by Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Jinn, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Jinn will be at his service.

When Hasan heard these words, he hung down his head for a while towards the ground. Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!), and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap.—He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make a trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Hasan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Hasan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hasan took a stone, and threw it with all his force, and it went out of sight. The two youths therefore hastened together after it; and when they were at a distance, Hasan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hasan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hasan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

They then retraced their steps, and Hasan entered the city, wearing the cap, and having in his hand the rod, and none of the people saw him. He entered

the palace, ascended to the place in which was Shawahee Zat ed-Dawahee, and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell on the floor. So Shawahee Zat ed-Dawahee cried out, and slapped her face; and she arose and restored what had fallen to their places, saying within herself, By Allah, I imagine not aught but that the Queen Noor el-Huda hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her?—Then she said, I conjure thee, O devil, by the Most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Jan, and by the characters upon the seal of Suleyman the son of Daood (on both of whom be peace!), that thou speak to me and reply to me! So Hasan replied to her and said to her, I am not a devil: I am Hasan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee?—And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture; and in like manner she described to him the torture that had befallen herself; after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children.—Then the old woman wept, and discovered to Hasan what the Queen had done to her; whereupon Hasan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Woe to thee! Save thyself!—But he said, I must deliver her, and deliver my children from the Queen by force.—How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Hasan therefore shewed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimated the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my sheykh, who taught me enchantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skilfully made this rod and this cap; and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them?—He therefore told her how he took them from the two boys; and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to

thy wife and thy children, in the place in which they are, and strike the ground with the rod, and say, O servants of these names! Thereupon their servants will come up to thee; and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered; and when Hasan saw the torment and abasement and contempt that she was suffering, he wept until he fainted, and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep: her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And when Hasan heard her verses, he wept until he fainted; his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mentioning of their father at this time, and their calling to him?

So Hasan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth?—And her eyes filled with tears: therefore Hasan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof and she slaughter me and slaughter thee also.—Hasan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, excepting God, whose name be exalted! So save thyself, and depart, and cast not thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth; how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things and horrors and troubles such as scarcely can one of the refractory Jinn escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this

state; for who will convey me to thy country across these valleys and thirsty lands and fatal places? Hasan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hast dominion over Jan and Efreets, and enchanters and tribes and 'Ons, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will bring to pass other events after these.—So Hasan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to me excepting these infants? And the Queen took the whip, and proceeded to beat her with it, while Hasan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hasan went forth with them to the place to which they conveyed her. They then threw her down senseless, and stood looking at her, until she recovered from her fit.

So thereupon Hasan pulled off his cap; and his wife said to him, See, O man: all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by me; and if God reunite us, I will never disobey thy command after that.—Hasan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee?—But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see.—Then she recited some verses, and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menar es-Sena and her children weeping; but they saw not Hasan with them; and the female slaves wept in compassion for them, and cursed the Queen Noor el-Huda.

Then Hasan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake?—He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hasan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return!—Upon this they despaired of escape, and Hasan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon everything, and considered its result, excepting this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? And his

wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menar es-Sena, and to thy husband Hasan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But the speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawahee Zat ed-Dawahee. So they said to her, Whatsoever thou shalt command us to do, we will do it. But open to us the door first; for this time is not a time to talk.—She however replied, By Allah, I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vicious woman despiseth me, and constantly tortureth me on your account; and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths which she trusted in: after which, she opened to them the door, and they went forth; and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee colt. She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would became a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Noor-el-Huda, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will show you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and his aid.—So thereupon Hasan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city, and Hasan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And lo, the earth clove asunder, and there came forth from it seven 'Efreets, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hasan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places.—So Hasan was rejoiced at their words, and at the quickness of their reply; and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings: each King of us ruleth over seven tribes of the Jinn and the Devils and the Marids: So we seven Kings rule over nine and forty tribes of all the races of the Jinn and the Devils and the Marids and the companies and the 'Ons, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him.—When Hasan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Hasan said to the Jinn, I desire of you that ye show me your company and your troops and your guards. But they replied, O our master, if we shewed thee our company, we should fear for thee and for those that art with thee; for it consists of numerous troops, of various forms and makes and kinds and faces

and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like the animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beasts. But, O our master, what dost thou desire of us at this present time?—So Hasan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Baghdad. But when they heard his words, they hung down their heads. Therefore Hasan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Suleyman the son of Daood (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs: so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Jinn, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hasan said to them, And what distance is between us and Baghdad? They answered him, a distance of seven years' journey to the horseman who travelleth with diligence. And Hasan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of His virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheykh 'Abd el-Kuddoos, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheykh Abu-r-Ruweysh, who committed thee to Dahnash, that 'Efreet traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheykh Abu-r-Ruweysh is of the posterity of Asaf the son of Barkhiya, and he knoweth the Most Great Name of God. And from Baghdad to the palace of the damsels is a year's journey. So these make up the seven years.—And when Hasan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant, and abaseth every obstinate tyrant, who hath rendered everything easy to us, and conveyed me to this country, and made subservient to me these people and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated.—He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Baghdad? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O our master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country. So Hasan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet: whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and lo, they had come up bringing with them three horses, saddled and bridled,

and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hasan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Hasan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Kuran, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an 'Efreet, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks, and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hasan looked at the 'Efreet, the 'Efreet bowed himself and kissed the ground before him, and said to him, O Hasan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of Wak-Wak. I am a Muslim, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings and the Jan, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Muslim, like as ye are Muslims.—And when Hasan heard the words of the 'Efreet, he rejoiced exceedingly, and felt sure of escape. Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God.—Accordingly the 'Efreet went before them, and they betook themselves to conversing and sporting. Their hearts had become happy, and their bosoms were dilated; and Hasan proceeded to relate to his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it; and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the 'Efreet before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hasan beheld it, paleness came upon him; and they heard alarming noises, and the old woman, looking towards Hasan, said to him, O my son, these are the troops of the Islands of Wak-Wak: they have overtaken us, and immediately will they take us in their grasp. Hasan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not nor grieve. So Hasan rejoiced at their words, and said, Ye have done well, O lords of the Jinn and 'Efreets. This is your time.—And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them; for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hasan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Noor el-Huda approached, with troops disposed

on the right and left, and the chiefs went around them, and arranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the coward fled, and the Jinn cast forth from their mouths burning sparks, until the thickly dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses, and rested upon the ground, they lighted the fires, and the seven Kings went up to Hasan, and kissed the ground before him. So he advanced to them and thanked them. and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Noor el-Huda; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let thy soul be happy and thy bosom be dilated.—They then bade him farewell, and descended to their army to guard it. They ceased not to light the fires until the morning rose and diffused its light and shone, when the horsemen mounted their five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wak-Wak were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They turned their backs, and placed their reliance upon flight. The greater number of them were slain, and the Queen Noor el-Huda was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hasan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set, by it, another couch, for the lady Menar es-Sena, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawahee Zat ed-Dawahee. Then they brought forward the prisoners before Hasan, and among them the Queen Noor el-Huda, who had her hands bound behind her, and her feet shackled. And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in el-Islam, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men.—And thereupon Hasan gave orders to slay all the captives; and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menar es-Sena saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hasan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Jinn.—And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means; and she humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Hasan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it.—He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how

will be his state after the death of my sister?—So Hasan said to her, It is thine to determine. Whatever thou desirest, do it.—And thereupon the Queen Menar es-Sena gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menar es-Sena advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Noor el-Huda said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menar es-Sena replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch conversing together; and afterwards, Menar es-Sena made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted. Hasan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which, the lady Menar es-Sena related to her sister all that had happened to her with her husband Hasan, and all that had happened to him, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Jinn. Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured. And was all this for thy sake, O my sister?—She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menar es-Sena bade farewell to the old woman, having made a reconciliation between her and her sister Noor el-Huda.

Thereupon Hasan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye.—He therefore thanked them for their words, and said to them, May God recompense thee well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hasan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Noor el-Huda also mounted, with the old woman; and all went to their countries. Hasan with his wife journeyed to the right, and the Queen Noor el-Huda with the old woman journeyed to the left; and Hasan ceased not to proceed with his wife and his children for the space of a whole month; after which they came in sight of a city, around which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and lo, many horsemen advanced to them. So when Hasan saw them, he rose upon his feet, and met them; and behold, they were the King Hasoon, the lord of the Land of Camphor and the Castle of Crystal, with his attendants. Thereupon Hasan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Hasan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Hasan, acquaint me with the events that have happened to thee from beginning to end. So Hasan acquainted him with all those events; and the King Hasoon wondered at them, and said to him, O my son, no one ever obtained access to the Islands of Wak-Wak and returned from them excepting thee, and thy case is wonderful. But praise be to God for thy safety!—Then, after that, the King arose and mounted, ordering Hasan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The

King Hasoon alighted, and Hasan and his wife and children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Hasan then begged permission of the King Hasoon that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hasan farewell, and Hasan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hasan said to his wife, See this cavern. Dost thou know it?—She answered, Yes. And he said, In it is a sheykh named Abu-r-Ruweysh, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Hasoon. And he proceeded to relate to his wife the story of Abu-r-Ruweysh; and lo, the sheykh Abu-r-Ruweysh came forth from the entrance of the cavern. So when Hasan saw him, he alighted from his courser and kissed his hands, and the sheykh Abu-r-Ruweysh saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hasan proceeded to tell the sheykh Abu-r-Ruweysh what had happened to him in the islands of Wak-Wak; whereat the sheykh wondered extremely; and he said, O Hasan, how didst thou deliver thy wife and thy children? Hasan therefore related to him the story of the rod and the cap; and when the sheykh Abu-r-Ruweysh heard that story he wondered, and said, O Hasan, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Hasan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheykh Abu-r-Ruweysh went forth and opened the door, and he found that the sheykh Abd el-Kuddoos had come, riding upon the elephant. The sheykh Abu-r-Ruweysh therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which, the sheykh Abu-r-Ruweysh said to Hasan, Relate to the sheykh Abd el-Kuddoos all that happened to thee, O Hasan. So Hasan proceeded to relate to the sheykh all that had happened to him from first to last, until he came to the story of the rod and the cap; whereupon the sheykh 'Abd el-Kuddoos said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wak-Wak, and I have acted kindly to thee for the sake of the daughters of my brother, and beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheykh Abu-r-Ruweysh the cap. And when Hasan heard the words of the sheykh 'Abd el-Kuddoos, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheykhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wak-Wak, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap. And he raised his head, and said, Yes: I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he may come to me with troops into our country and they fight against me, and I shall not be able to repel them save by means of the rod and the cap.—The sheykh 'Abd el-Kuddoos, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not anything whatever; but be of good heart and cheerful eye and dilated bosom. No harm shall befall thee.—So when Hasan heard the words of the sheykh, bashfulness affected him, and he gave the cap to the sheykh Abu-r-Ruweysh. and said to the sheykh 'Abd el-Kuddoos, Accompany me to my country, and I will give thee the rod. And the two sheykhs rejoiced thereat exceedingly, and prepared for Hasan riches and treasures that cannot be described.

He remained with them three days; and after that he desired to continue his journey; wherefore the sheykh 'Abd el-Kuddoos prepared himself to journey

with him. And when Hasan had mounted a beast, and mounted his wife upon another, the sheykh 'Abd el-Kuddoos whistled, and lo, a huge elephant advanced trotting from the further part of the desert, and the sheykh 'Abd el-Kuddoos took him and mounted upon him, and proceeded with Hasan and his wife and his children. But as to the sheykh Abu-r-Ruweysh, he entered the cavern. Hasan and his wife and his children, and the sheykh 'Abd el-Kuddoos, ceased not to pursue their journey, traversing the land in its length and breadth, the sheykh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hasan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous horrible events, he praised God (whose name be exalted!) for this, and thanked him for his grace and bounty. And he looked, and lo, the green cupola appeared to them, and the pool, and the green palace, and the Mountain of the Clouds appeared to them in the distance. So the sheykh 'Abd el-Kuddoos said, O Hasan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hasan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank; after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheykh 'Abd el-Kuddoos came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see, I have accomplished the affair of your brother Hasan, and aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Hasan, the youngest damsel, advanced and embraced him, and wept violently. Hasan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence. And Hasan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story of the rod and the cap, telling her that the sheykh Abu-r-Ruweysh and the sheykh 'Abd el-Kuddoos had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menar es-Sena, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them. Didst thou desire by doing thus that he should die?—And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Hasan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days, he prepared himself for his journey. His sister therefore arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him. Then Hasan gave the sheykh 'Abd el-Kuddoos the rod, and he rejoiced in it exceedingly, and thanked Hasan for it; and after he had received it from him, he mounted, and returned to his abode.

Hasan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Hasan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Baghdad, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, and heard her weeping, he called out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hasan therefore ceased not to sooth her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end; and on her hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the events that had happened to her son. He ceased not to sooth her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth; but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Hasan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immoveable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting who dieth not!

THE STORY OF ABOO SEER AND ABOO KEER.

There were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboo Keer; and the other was a barber, and his name was Aboo Seer; and they were neighbours, one to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance; and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had

gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of the drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed.—And he would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs; but to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, to-morrow? Give me my stuff; for I do not desire it to be dyed.—And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell the truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop of his neighbour the barber Aboo Seer, and to sit in it, facing the dyeing shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What colour dost thou desire? For, with all these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow, come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing and repair to the market, and sell it, and buy with its price meat and vegetables and tobacco and fruit, and what else he required. And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor shew himself to him. Thus he continued to do for years; but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day, but saw him not in the shop; for whenever the dyer saw any one who had aught to demand of him, he used to fly from him into the shop of the barber Aboo Seer. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Kadee, and having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the Muslims, and sealed it; for he saw not in it aught excepting some earthern basins broken in pieces, and found not in it anything to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Aboo Seer, upon this, said to Aboo Keer, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man?—O my neighbour, he answered, verily it was stolen from me.—Wonderful! replied Aboo Seer. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case.—And he said, O my neighbour, no one has stolen from me aught.—Then what dost thou, asked Aboo Seer, with the men's goods? He answered him, Whenever any one giveth me aught, I sell it, and expend its price. Aboo Seer said to him, Is this allowed thee by God? Aboo Keer replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade, and the littleness of his business; and Aboo Seer spoke to him of the unprofitableness of his trade also, and said, I am a craftsmaster; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Aboo Keer the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety.—And Aboo Keer ceased not to commend travel to Aboo Seer until the latter became desirous of emigration. So they both agreed to travel, and Aboo Keer rejoiced that Aboo Seer was desirous of doing so. And when they determined to travel, Aboo Keer said to Aboo Seer, O my neighbour, we have become brothers, and there is no difference between us: so it is requisite that we recite the Fatehah in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Aboo Seer replied, And it shall be so. And they recited the Fatehah in confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Aboo Seer locked his shop, and gave the keys to its owner; and Aboo Keer left the key of his shop with the sergeant of the Kadee, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber: shave me:—and I will shave him for a cake of bread, or for a nusf faddah, or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup, and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsmaster: shave me. So he shaved him; and when he had shaved that man, he gave him a nusf faddah; whereupon the barber said to him, O my brother, I have no need of this nusf faddah; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboo Keer, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Aboo Seer the barber, after that, took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about

the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O craftsmaster,—he bargained with him for two cakes of bread and a nusf faddah; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen nusf faddahs; beside which he got cheese and olives and batarikh. Whenever he demanded anything, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep: so he woke him; and when Aboo Keer awoke, he saw at his head an abundance of bread and cheese and olives and batarikh; and he said to Aboo Seer, Whence gottest thou this? Aboo Seer answered, From the bounty of God, whose name be exalted! And Aboo Keer desired to eat; but Aboo Seer said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. And know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be this night.—Aboo Keer however replied, I am sea-sick, and cannot rise from my place: therefore let me make my supper of these things, and go thou alone to the captain. So Aboo Seer said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghool, and blowing as bloweth the hungry bull over the straw and the beans. And lo, a sailor came and said, O craftsmaster, the captain saith to thee, Bring thy companion, and come to supper. So Aboo Seer said to Aboo Keer, Wilt thou arise and go with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee.—Then the captain set apart a dish of kebab, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Aboo Seer took it, and went with it to Aboo Keer, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Aboo Seer said to him, Did I not say to thee, Eat not: for the captain hath abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick.—Aboo Keer replied, Give it me. And Aboo Seer handed to him the dish; and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the rukh when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Aboo Keer, seeing some viands, proceeded to eat. Aboo Seer then left him, and went back to the captain, and drank coffee with him; after which he returned to Aboo Keer, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one of the servants of the captain, and went back to Aboo Keer, and slept until the morning. And on the following day, Aboo Seer proceeded again to shave; and whenever anything came to him, he gave it to Aboo Keer, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Aboo Seer brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a khan. Aboo Seer furnished it, and bought all that they required, and bought some meat and cooked it, while Aboo Keer slept from the time that he entered the chamber. He awoke not until Aboo Seer roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Aboo Seer, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboo Keer sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would sleep again. He ceased not to do thus for forty days more; and every time that Aboo Seer said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities,—Aboo Keer the dyer would reply, Blame me not; for I am giddy. And Aboo Seer the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the doorkeeper of the khan to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboo Keer ate and slept. The barber ceased not to employ the doorkeeper of the khan to perform gratuitously his affairs for the space of four days; and after that, the disease of Aboo Seer became so violent that he was unconscious by reason of its severity.

But as to Aboo Keer, hunger tortured him. So he arose and searched the clothes of Aboo Seer, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Aboo Seer, and departed, without informing any one; and the doorkeeper was in the market; wherefore he saw him not when he went forth. Aboo Keer then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dying this will be twenty pieces of silver. So Aboo Keer said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboo Keer said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboo Keer said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Aboo Keer said, Green. The dyer replied, I know not how to dye green. Aboo Keer said, Yellow. The dyer replied, I know not how to dye yellow. And Aboo Keer proceeded to enumerate to him the colours, one after another; but the dyer replied, We, in our country, are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one leaveth two sons, we teach one of them; and if he die, we teach his brother. This our trade is strictly regulated; and we know not how to dye any colour excepting blue alone.—So Aboo Keer the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers.—But he replied, We allow not a stranger to enter our trade ever. Aboo Keer said to him, And if I open for myself alone a dyeing-shop? The man answered him, Thou canst not do that ever. And thereupon Aboo Keer left him, and went to the second, and he said to him as the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He

went also to the sheykh of the dyers, and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Aboo Keer, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's-wing; and black of various hues, as coal-black and kohl-black; and yellow of various hues, as orange-colour and lemon-colour;—and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue; yet they will not admit me among them as a master, nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing-shop, and give thee a capital, and care not thou for them; for whoever opposeth thee, I will hang him over the door of his shop. He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a khan or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth you to do, do it, and oppose him not with respect to that which he shall say.—Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two memlooks to serve him, and a horse with embroidered saddle and trappings; and Aboo Keer put on the dress, and mounted the horse, and became as though he were an Emeer. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave him, as the price of his place, more than would have contented him, and the building proceeded there, Aboo Keer saying to the builders, Build thus and thus, and do thus and thus,—until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to commence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and show me the product of thy dyeing-shop. So he took them, and repaired to the market, and saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives; and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green,—mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court, and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultan. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him; save only that they used to come to him and kiss his hands, and apologize to him for their past

injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Aboo Seer, when Aboo Keer had closed the door of the chamber upon him, after he had taken his money, and gone and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and remained so three days. The doorkeeper of the khan then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber, and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion?—And the barber replied, By Allah, I have not recovered from the stupefying effects of my disease save on this day; and I called out; but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five nusfs, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger.—Accordingly, the doorkeeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught. So Aboo Seer the barber knew that Aboo Keer had taken what was in it, and fled; and he said to the doorkeeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not anything but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the doorkeeper of the khan said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The doorkeeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the doorkeeper of the khan, If God (whose name be exalted!) enable me, I will recompense thee for thy good actions to me; but none, save God in his bounty, will recompense. The doorkeeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.

The barber then went forth from the khan, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboo Keer. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultan's dyeing-shop, which he founded for a stranger named Aboo Keer; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Aboo Keer and the dyers, and that he had complained of them to the Sultan, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

Upon this, Aboo Seer rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him, and treatedst him with generosity, when he was unoccupied; and when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou hast treated him.—He then

advanced towards the door of the dyeing-shop, and saw Aboo Keer sitting upon a high mattress upon a mastabah at the door of the dyeing-shop, with a suit of the apparel of kings upon him, and before him four black slaves and four white memlooks wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work; for when Aboo Keer bought them, he taught them the art of dyeing; and he was sitting between the cushions, as though he were a grand wezeer, or a most magnificent king, not doing aught with his own hand, but only saying to them, Do so and so. Aboo Seer stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously to him. But when eye met eye, Aboo Keer said to him, O scoundrel, how many times have I said to thee, stand not at the door of the workshop? Dost thou desire to disgrace me with the people, O thief?—And he said, Seize ye him! So the slaves ran after him, and seized him, and Aboo Keer, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Walee, that he may strike off thy head! Walk away! May God not bless thee!—So he departed from him with broken heart by reason of the beating and contemptuous treatment that had befallen him; and the persons present said to Aboo Keer the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man.—And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people of his mischief.—The people therefore reviled him after his departure.

Aboo Seer returned to the khan, and sat reflecting upon that which Aboo Keer had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea. So when Aboo Seer knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two memlooks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction

until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King therefore gave him ten thousand pieces of gold; and he took them, and furnished the bath, and arranged in it the napkins upon the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting. The people crowded about that thing, of which they had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Aboo Seer answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action. He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten memlooks under the age of manhood; whereupon the King gave him ten memlooks like moons; and Aboo Seer betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sultan! So the people came thither, and he ordered the memlooks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the leewan, while the memlooks rubbed them as Aboo Seer had taught them; and the people continued to enter the bath, and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Aboo Seer invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Aboo Seer entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and showing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Aboo Seer had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Aboo Seer seated him upon the leewan, and the memlooks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming-vessels diffused the odour of aloes-wood. And the King said, O master, is this the bath? Aboo Seer answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Aboo Seer answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Aboo Seer replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold.—So the King said, And how then wilt thou act with respect to the pay? Aboo Seer answered, I will regulate the pay generously; and every one who can afford a thing, his soul consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so, the people will come to us; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it.—And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King?—The King replied, Verily your saying is true; but this is a stranger, a poor man, and to treat him with generosity is incumbent on us; for he hath

made in our city this bath, the like of which we have never in our lives seen, and our city had not been adorned, and acquired importance, without it: so if we shew him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shewn to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee. But as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it: how then can the souls of the poor consent thereto? The King therefore said, O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a memlook, and a female slave, and a male black slave. And they replied, Yes; we will give him those things; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memlook, and a male black slave; and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand; and of the memlooks, four hundred; and of the male black slaves, four hundred; and of the female slaves, four hundred: and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memlooks, and ten female slaves, and ten male black slaves. Aboo Seer therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me, with these memlooks, and female slaves, and male black slaves? The King replied, I ordered not my grandees to do this save in order that we might collect for thee a great quantity of wealth; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Aboo Seer rejoined, O King of the age (may God strengthen thee!), verily these numerous memlooks, and female slaves, and male black slaves, are proper only for Kings; and hadst thou given orders to present me with ready money, it had been better for me than this army; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold?—He answered, I sell them to thee for this price. So the King sent to the treasurer, desiring him to bring him the money; and he brought it, and the King gave Aboo Seer the price of the whole, complete and entire; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his memlook, let him take such slave; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Aboo Seer then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghools, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth; and he took the great men of his empire, and returned from the bath to his palace.

Aboo Seer passed the ensuing night counting the gold and putting it into the bags and sealing them. And he had with him twenty male black slaves, and twenty memlooks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest, and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and the evening came not before the chest was filled with the good gifts of God, whose name be exalted! Then the Queen desired to enter the bath: so when this was made known to

Aboo Seer, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the art of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Aboo Seer pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bathkeeper in return for his generous conduct to him.

Meanwhile Aboo Keer heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath.—So Aboo Keer said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memlooks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the mastabahs fully occupied by great and small. He then entered the vestibule, and saw Aboo Seer, who rose to him, and rejoiced at seeing him; and Aboo Keer said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memlooks to search for thee in the khans and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee.—So Aboo Seer replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Aboo Keer was grieved, and said, What are these words? Art thou the person whom I beat?—Aboo Seer answered him, Yes; that person was myself. And Aboo Keer swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee; but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations.—And upon this, Aboo Seer said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself.—Aboo Keer rejoined, By Allah I conjure thee that thou pardon me, O my brother! And Aboo Seer said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Aboo Keer then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Aboo Keer replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Aboo Seer, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him, Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Aboo Seer entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbert; and all the people wondered at the great honour that he shewed him. After that, Aboo Keer was about to give him something; but he swore that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my companion, and there is no difference between us. Then Aboo Keer said to Aboo Seer, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Aboo Seer said to him, And what is its deficiency? Aboo Keer answered him, The remedy that is a composition of arsenic and lime, which removed the hair with facility. Therefore make this remedy; and when the King cometh, present it to him, and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour.—And Aboo Seer replied, Thou hast spoken truth. If it be the will of God, I will make that.

Then Aboo Keer went forth, and mounted his mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellencies of the bath. Aboo Keer then said to him, And hast thou entered it? He answered, Yes. And Aboo Keer said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bathkeeper. The King therefore said to him, And what is his desire? And Aboo Keer answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish.—Wherefore? said the King. He answered him, Verily the bathkeeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy: whosoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultan of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity; for his wife and his children are in captivity in the land of the Sultan of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them

enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah!—and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him everything that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate you, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire.—I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered me, It is an easy stratagem; the easiest that can be: for he will come to me in this bath, and I have made for him something wherein is poison; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart, and destroyeth him, and there will be an end of the affair.—Therefore, on my hearing from him these words, I feared for thee; because thy goodness hath imposed an obligation on me; and I have informed thee of this.

So when the King heard these words, he was violently enraged; and he said to the dyer, Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance; and when the King entered the bath, Aboo Seer divested himself as he was accustomed to do, devoted himself to the service of the King, and rubbed him with the bag; after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him; and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison; and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Aboo Seer to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundred-weights of unslaked lime, and tie up its mouth over him and the lime: then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt.—So he replied, I hear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Aboo Seer, O thou, I came to thee once in the bath, and thou treatedst me with honour, and did what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the King, and what abominable action hast thou done unto him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death.—So he replied, By Allah, I have not done anything, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyedst, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on

this island until a galleon shall depart from this city towards thy country, when I will send thee in it.—Aboo Seer therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Aboo Seer a net, and said to him, Cast this net in the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch anything, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea.—And Aboo Seer replied, I will fish, and go thou, and may God aid thee! The captain therefore put the sack into the boat, and proceeded until he came beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him:—and he made a sign with his hand; and lo, a thing gleamed: then dropped into the sea: and behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea,—through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Aboo Seer, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Aboo Seer, they said, O man, whither is gone the captain? He answered, I know not:—and made a sign with his right hand, and behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Aboo Seer therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Aboo Seer. So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Aboo Seer answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring?—Aboo Seer answered, I do not know its properties. And the captain said, Know that the troops of our King

have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately.—So when Aboo Seer heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldst desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the palace of the King, and entered the council-chamber, where he saw the King sitting, with the troops before him, and he was in a state of excessive grief on account of the seal-ring, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it?—And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me with honour; and in requital of the honour that thou shewedst me in thy bath, I will save thee, and will send thee to thy country.—He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it; and when I opened its body, I saw the seal-ring in it. So I took it, and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish; and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it; and if I have done unto thee anything requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood.—He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Aboo Seer's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Aboo Seer, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to thee. Had any one but thyself got possession of this seal-ring, he had not given it to me.—Aboo Seer replied, O King of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and thou art not guilty in aught, since thou hast done this kind action: but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said; whereupon Aboo Seer said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult; so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together

the Fatehah in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him.—He acquainted him with all that had happened to him with Aboo Keer the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the khan, and that the doorkeeper of the khan used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing shop before which the people were crowding, and, looking at the door of the dyeing-shop, he saw Aboo Keer sitting upon a mastabah there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Aboo Keer asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King; for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the doorkeeper of such a khan, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the doorkeeper of the khan, and to the workman of the dyeing shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Aboo Seer, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Aboo Seer sitting by the side of the King, and the doorkeeper of the khan and the workmen of the dyeing shop standing before him. So the doorkeeper of the khan said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Aboo Keer, therefore, was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekeer: so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Aboo Seer said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done to me. But the King replied, If thou hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast him into the sea: so he died drowned and burnt. Then the King said, O Aboo Seer, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country: for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memlooks, whom he also gave to him, after he had proposed to him that he should make him Wezeer, and he consented not. Aboo Seer then bade the King farewell, and set forth on his voyage; all that was in the galleon being his property; even the sailors being his memlooks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his memlooks saw a sack by the shore: So he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Aboo Seer therefore came and opened it, and he saw in it the body of Aboo Keer; the sea having driven it towards

Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies; and he inscribed an epitaph over the door of the building.

Then Aboo Seer remained a while, after which God took his soul, and they buried him near the sepulchre of his companion Aboo Keer; and on that account, this place was called Aboo Keer and Aboo Seer; but it is commonly known now by the name of Aboo Keer.—This is what hath been related to us of their story.—Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

THE STORY OF MAAROOF.

There was, in the guarded city of Cairo, a cobbler who mended old shoes. His name was Maaroof, and he had a wife whose name was Fatimeh, and whose nickname was El-'Orrah; and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation; but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of her own actions.

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Maaroof, I desire of thee to night that thou bring me some kunafeh with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy.—She, however, said to him, I know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunafeh with bees' honey; and if thou come without kunafeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand.—So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person, and after he had performed the morning prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunafeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he arose and closed the shop, and became perplexed respecting his case, on account of the kunafeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunafeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunafeh, casting at him a side-long glance, said, O master Maaroof, wherefore dost thou weep? Tell me what hath befallen thee.—He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunafeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of the kunafeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire?—He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I have not bees' honey: I have, however, drip-honey, better than bees' honey; and what will be the harm if it be with drip-honey? And Maroof was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunafeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four nusfs-worth of bread, and a nusfs-worth of cheese, and the kunafeh was for ten nusfs; and he said to him, Know, O Maaroof, that thy debt hath become fifteen nusfs. Go to thy wife, and make merry, and take this nusf to serve as payment for the bath. Thou shalt have a delay of a day or two days, or three, until God shall

supply thee; and distress not thy wife; for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunafeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How bountiful art Thou!—Then he went in to her, and she said to him, Hast thou brought the kunafeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane?—He therefore apologized to her, and said to her, I bought it not save upon credit. But she replied, These are vain words. I will not eat kunafeh save with bees' honey.—And she was angry with it, and threw it in his face, saying to him, Arise you rascal: bring me some other kunafeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O Muslims! The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her and said, We all like to eat kunafeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man! Verily this is disgraceful to thee!—And they ceased not to sooth her until they affected a reconciliation between her and him. But after the departure of the people, she swore that she would not eat aught of the kunafeh; and hunger tormented Maaroof; so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy the body of the remote! But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh and to say, Thou hast sworn that thou wilt not eat of this. But God is bountiful; and if it be the will of God, to-morrow night I will bring thee kunafeh that shall be with bees' honey, and thou shalt eat it by thyself.—And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunafeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Kadee came to him and said to him, Arise; answer the summons of the Kadee; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in to the Kadee, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Kadee said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth, and dost these deeds unto her?—And he replied, If I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her.—And he acquainted him with the case from beginning to end. And that Kadee was of the people of beneficence; so he took forth for him a quarter of a piece of gold, and said to him, O man, take this, and prepare for her with it some kunafeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Kadee made peace between them, and said, O wife, obey thy husband; and thou, O man, act kindly to her. And they went forth reconciled by means of the Kadee. The woman went one way, and her husband went another way, to his shop, and sat down. And lo, the sergeants came to him and said, Give us our fee. So he said to them, The Kadee took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no concern with the Kadee's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to

drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Arise, O man; answer the summons of the Kadee; for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Kadee; for thy wife hath complained of thee to our Kadee. So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Kadee his story, saying to him, The Kadee such-a-one made peace between us just now. So the Kadee said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Kadee said to them, Make peace with each other,—and, addressing the man, he added,—and beat her not again, and she will not again oppose thee. They therefore made peace with each other; and the Kadee said to him, Give the sergeants their fee. Accordingly he gave them their fee, and went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Maaroof, arise; hide thyself; for thy wife hath complained of thee to the Sublime Court, and Aboo Tabak is coming down upon thee. So he arose and closed the shop, and he fled in the direction of the Bab en-Nasr. And there had remained in his possession five nusf faddas, of the price of the lasts and the other implements. He therefore bought for four nusfs bread, and for one nusf cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the 'Adileeyeh, and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me.—And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair; for compassion for thee hath affected my heart.—Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Jinnee said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Jinnee said to him, Mount upon my back. Accordingly he mounted; and the Jinnee bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Maaroof was in a state of confusion, perplexed in his mind, until the sun rose; whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions,

and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him, and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered them, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternooon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they saith, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled around him and said, O man, art thou mad, that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey?—But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he shewed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is the bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves: Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him?—And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Maaroof, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame.—He took him and proceeded with him until he conducted him into a spacious decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Maaroof was a comely person: so he became as though he were Shah Bandar of the merchants. Then that merchant demanded the table; and they put before him a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Maaroof, O my brother, what is thy name? He answered, My name is Maaroof; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Maaroof said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Maaroof replied, I am from the Darb el-Ahmar, The merchant said to him, Whom dost thou know of the Darb el-Ahmar? He answered him, Such a one and such a one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheykh Ahmad the druggist? He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustafa and Mohammad and 'Alee. He said to him, What hath God done with his children? He answered, As to Mustafa, he is well, and he is a learned man, a professor: and as to Mohammad, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hasan. And the merchant said, May God rejoice thee with good tidings! Maaroof then said, And as to 'Alee, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said

to his father, If thou not prevent thy son from troubling us, we will complain of thee to the King. And he appeased them and gave him a beating; and for this reason, he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, 'Alee the son of the sheykh Ahmad the druggist, and thou art my companion, O Maaroof. They saluted each other, and after the salutation, the merchant said to him, O Maaroof, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fatimeh El-'Orrah, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Bab en-Nasr; and the rain descended upon me; wherefore I entered a ruined cell in the 'Adileeyeh, and sat weeping, and there came forth to me the haunter of the place, who is an 'Efreet of the Jinn, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain, and entered the city, and the people collected around me, questioning me; and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?—He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Ikhtiyan of El-Khutan; whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city.—And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting and artifice. And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am, by trade, a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo,—they will not believe thee, and thou wilt become among them a laughingstock as long as thou shalt remain in this city. And if thou say, An 'Efreet conveyed me,—they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an 'Efreet, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Maaroof then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind?—answer, Abundance:—and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe thee as a

person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. After that I will invite thee, and I will invite all the merchants on thine account, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth.—Accordingly, when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Maaroof therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate of the market of the merchants, who were all sitting there, and the merchant 'Alee was sitting among them: so when he saw him, he arose and threw himself upon him, saying to him, A blessed day, O merchant Maaroof, O man of good works and of kindness! Then he kissed his hand before the merchants, and said, O our brothers, the merchant Maaroof hath delighted you by his arrival. They therefore saluted him, and the merchant 'Alee made signs to them that they should show him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant 'Alee proceeded to go apart with one of them after another, and to praise Maaroof to him; and they said to him, Is this a merchant? He answered them, Yes: Indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo; and he hath partners in El-Hind and Es-Sind and El-Yemen; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sight of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants.—He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Shah Bandar of the merchants came to him, and saluted him; and the merchant 'Alee said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant 'Alee had shown him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood? He answered, Abundance. And every time that he asked him respecting anything, he answered him, Abundance. So thereupon he said, O merchant 'Alee, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a nusf faddah, and some of them gave him a jedeed, and most of them gave him not aught, until he came to Maaroof, who took for him a handful of gold, and gave him it. So he prayed for him, and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And after a while there came to him a poor woman; whereupon he took another handful, and gave to her, and she

departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector? So the Shah Bandar of the merchants said to him, What aileth thee, O merchant Maaroof? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms for the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have no gold remaining: therefore when a poor man cometh to me, what shall I say to him?—He answered him, Say to him, God sustain thee?—But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come!—So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Maaroof then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant 'Alee was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant 'Alee invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but stuffs and jewels; and whenever they mentioned to him anything, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague. So the people were clamorous for their money, and said, The merchandise of the merchant Maaroof hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak to his countryman, the merchant 'Alee. Accordingly they come to him and said to him, O merchant 'Alee, the merchandise of the merchant Maaroof hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Maaroof, what are these deeds? Did I say unto thee, Toast the bread—or Burn it? Verily the merchants have been clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest or buyest?—But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver.—Upon this, the merchant 'Alee said to him, God is most great! And hast thou merchandise?—He answered, Abundance. And he said to him, Allah and the Rijal requite thee and thy turpitude! Did I teach thee this, saying in order that thou shouldst utter it to me? Now will I inform the people of thee.—Maaroof replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive

double the value of their property. I am in no need of them.—So thereupon the merchant 'Alee was enraged, and said to him, O thou of little good-breeding, I will without fail shew thee. How is it that thou liest to me and art not ashamed?—But he replied, What thou hast in thy power, do; and they shall wait until my merchandise arrive, and shall receive their property with addition. He therefore left him, and departed, and he said within himself, I praised him before; and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice. And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant 'Alee, hast thou spoken to him? He answered them, O people, I am abashed at him, and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have naught to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an imposter, who had imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King, and acquainted him with what happened, and said, O King of the age, we are perplexed respecting our case with this merchant, whose generosity is excessive; for he doth so and so, and everything that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor: yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor.—And they proceeded to eulogize him and to praise his generosity. And that King was covetous; more covetous than Ash'ab: so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Wezeer, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to shew an affection for him, before his merchandise arriveth; and what these merchants will receive from him, I shall receive, and I will marry to him my daughter, and join his wealth with mine.—But the Wezeer replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Wezeer, I will try him, and know whether he be an impostor or veracious and whether he have been reared in affluence or not. The Wezeer said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself, I will treat him with honour, and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Maaroof? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true?—He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth and I will give them double of what I have received; and if they desire gold I

will give it them, and if they desire silver, I will give it them, and if they desire merchandise, I will give it them; and to him whom I owe a thousand I will give two thousand, in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Maaroof took it in his hand, and he pressed upon it with his thumb and forefinger, and broke it; for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value.—So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon, covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance: whatsoever thou desirest I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed.—Such was the case of Maaroof and the merchants.

But as to the King, he addressed the Wezeer, and said to him, Treat the merchant Maaroof with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Wezeer replied, O King of the age, verily the state of this man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for naught.—And the Wezeer had before solicited the King to marry to him the damsel, and he desired to marry her to him; but when this was told her, she consented not.—So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste-land, in order that thou mayest take her. But hear from me this saying; Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches.—So the Wezeer was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the cattle. Then he inclined to the merchant Maaroof and said to him, His majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou?—And he answered him, No harm. But let him wait until my merchandise arriveth; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for the soldiers and others; and I shall require a hundred jewels to give to the Queen on the morning of

the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Wezeer therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Wezeer replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him.—So the Wezeer went to him and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologize not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, shew what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee.—He then ordered the Sheykh el-Islam to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Maaroof. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Maaroof sat upon a throne in a mak'ad, and the performers of sports, and the exhibiters of cunning tricks, and the jink, and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and silver. Accordingly he brought him the gold and the silver, and Maaroof went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Wezeer almost burst with rage; but he could not speak. The merchant 'Alee also wondered at the squandering of this wealth, and said to the merchant Maaroof, May Allah and the Rijal retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King?—But the merchant Maaroof answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double its value.—And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the Emeers and the soldiers walked before her; and when they entered with her, Maaroof scattered gold over the heads of the people. They made for her a magnificent procession, and Maaroof expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great! So the Queen said to him, O my lord, Allah preserve thee! What aileth thee that thou art sorrowful?—And he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn? She said, And what hath my father done to thee? Tell me.—He answered, He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that

she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady;—and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance.—But she said to him, Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for on their account.—So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the Wezeers and the Emeers and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Maaroof, when the King was sitting with the Wezeer, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty.—So the King said, O Wezeer, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Wezeer laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly imposed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar?—The King thereupon said to him, O Wezeer, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state.—And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner!—He then took the Wezeer, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Wezeer. Accordingly she said, O Wezeer, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case.—And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Maaroof came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men anything of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of my eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience naught but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise:—but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God.—And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety; and beware of falsehood; for it disgraceth its speaker.—And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fatimeh El-'Orrah, and such and such things happened to me with her.—And he acquainted her with the story from its commencement to its end.

Upon this, she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil thoughts and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth; and the Wezeer suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an imposter, a liar! But my father hath not complied with that which he hath said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purporting mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent even if I were to die for refusing. But arise now, and put on the dress of a memlook, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure. Thus thy wealth will become abundant; and if my

father die, I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted !), the day of resurrection will unite us. This is the right plan; and as long as thou continuest well and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee.—So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a memlook, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the memlooks of the Sultan going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Wezeer to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Wezeer! For he desired to blacken my face in the eyes of my husband.—And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Faraj the eunuch came in to me with a letter in his hand, and he said, Ten memlooks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Maaroof the merchant, and give him this letter; for we are of his memlooks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way.—And I took the letter and read it, and saw in it,—From the five hundred memlooks, to the possessor of dignity, our master, the merchant Maaroof.—To proceed. The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memlooks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuff, forming part of the merchandise, and killed of us fifty memlooks.—And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them.—Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memlooks; and when he descended, I looked from the window of the palace, and saw that the ten memlooks, who brought him the letter, were like moons, each of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memlook resembling one of them. He then repaired with the memlooks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderest me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Wezeer, who speaketh against my husband words not suitable to him.—So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will betide us from him.—He proceeded to appease her mind, and to threaten the Wezeer, and the stratagem deceived him.

But as to the merchant Maaroof, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which, he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the memlooks of the Sultan?—He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee anything wherewith thou canst feed me. How is it then that thou invitest me?—The ploughman answered, O my master, good things are at hand. Alight thou; and behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse.—Maaroof replied, Since the village is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and return to thee quickly.—So he alighted; and the peasant left him, and went to the village to bring him the dinner. Maaroof therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the lower stone of a mill; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four leewans. The first leewan was full of gold, from the floor to the roof; and the second leewan was full of emeralds and pearls and coral, from the floor to the roof; and the third leewan was full of jacinths and balas-rubies and turquoises; and the fourth leewan was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring; and lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or anything of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day.—So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultan over 'Ons of the Jan, and the number of my troops is two and seventy tribes. The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Marids, and each Marid ruleth over a thousand 'Ons, and every 'On ruleth over a thousand Devils, and every Devil ruleth over a thousand Jinnees, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it.

Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring, and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Maaroof said to him, What is thy name? He answered, My name is Abu-s-Sa'adat. And he said to him, O Abu-s-Sa'adat, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddad the son of 'Ad, who constructed Irem Zat el-'Emad, the like of which hath not been made in the countries of the earth. I was his servant during his life; and this was his seal-ring, and he deposited it in his treasure; but it is thy lot.—Maaroof then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of actions. And Maaroof said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Abu-s-Sa'adat came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, What are these beautiful boys? He answered, These are my children: for this work deserved not that I should collect for it the 'Ons, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this.—So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, That will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful memlooks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the 'Ons, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Maaroof beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Maaroof said, O Abu-s-Sa'adat, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my 'Ons for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and the 'Ons shall become transformed into the semblance of mules, and come carrying the goods. Maaroof said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Abu-s-Sa'adat said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my 'Ons, and send them to accomplish thine affair. Then Abu-s-Sa'adat went his way, and Maaroof sat in the tent, with the table before him, and the children of

Abu-s-Sa'adat before him in the semblance of memlooks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched, and the memlooks standing with their hands upon their bosoms; and he imagined that Maaroof was the Sultan, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultan! And he desired to return, to kill two chickens wherewith to entertain the Sultan. But Maaroof saw him, and cried out to him, and said to the memlooks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Maaroof, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sultan would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Maaroof replied, The Sultan hath not come; but I am his son-in-law, and I was displeased with him, and he hath sent to me his memlooks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer.—He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Maaroof washed his hands, and gave permission to the memlooks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Maaroof filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls, and went to his village, imagining that he [himself] was a relation of the king.

Maaroof passed that night in delight and joy, and they brought him damsels, of the brides of the treasures, who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and 'akkams, and light-bearers; and Abu-s-Sa'adat was riding upon a mule, being in the semblance of leader of the caravan, and before him was a takht-rawan upon which were four ornaments of brilliant red gold, set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this takht-rawan is a suit of apparel from the treasures, of which there is not the like among the apparel of kings: therefore put it on, and ride in the takht-rawan, and command us to do what thou desirest. And he replied, O Abu-s-Sa'adat, I desire to write for thee a letter, with which thou shalt repair to the city of Ikhtiyan of El-Khutan, and go in to my uncle the King; and go not in to him save in the semblance of a human courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Abu-s-Sa'adat took it, and proceeded with it until he went in to the King, when he saw him saying, O Wezeer, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me before his departure!—Upon this the Wezeer replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an imposter, a liar.—And lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the king said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching

with the merchandise, and he hath sent thee by me a letter. Lo, here it is.—He therefore took it and read it, and saw in it,—After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops.—And thereupon the King said, May Allah blacken thy face, O Weezer! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor.—So the Wezeer hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King said, O traitor, what are my riches? Since his merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and lo, I am going forth to meet him.—The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me!—And as to the merchant 'Alee of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Maaroof, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish anything. However, may God (whose name be exalted!) protect him, and not disgrace him!—And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Abu-s-Sa'adat had returned to Maaroof, and informed him that he had delivered the letter, whereupon Maaroof said, Put ye on the loads. Accordingly they put them on; and he clad himself in the suit of the apparel of the treasures, and got up into the takht-rawan, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and lo, the King met him with the troops, and when he came to him, he saw him wearing that dress, and riding in the takht-rawan, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Maaroof was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant 'Alee said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheykh of the impostors! But thou art deserving: therefore may God (whose name be exalted!) increase to thee his bounty!—And Maaroof laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels, and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give, to the merchants to whom he was indebted, stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads; when

he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant 'Alee, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But as to the King, he wondered extremely at what he beheld of the actions of Maaroof, and his generosity and munificence in lavishing the wealth.

After that Maaroof went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words.—He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value.—Then he went into a place by himself, and rubbed the seal-ring. So Abu-s-Sa'adat presented himself to him, and said to him, At thy service! Demand then what thou wilt.—He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Maaroof carried the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on; and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and ear-rings and a nose-ring which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always; for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey,—and brought him the suits of apparel, each suit having its ornaments of gold within it; and Maaroof took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the Hooreeyhs, the Queen being among them like the moon among the stars. And one of the female slaves informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Wezeer, and said to him, O Wezeer, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants;

for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case.—And he replied, I will comply with advice, O Wezeer. So the Wezeer said to him, Have an interview with him, and show affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Wezeer, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Wine is a betrayer. Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee.—And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the mak'ad, and seated himself; and lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise; and when we arose in the morning, we found that the memlooks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the memlooks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the 'Ons were horses and mules and memlooks, and knew not that they were the 'Ons of the servant of the talisman, And he said to them, O ye accursed: How is it that a thousand beasts, and five hundred memlooks and servants besides, fled, and ye perceived them not?—They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the hareem, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter; and while they were sitting in this state, lo, Maaroof came forth from the hareem, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way.—And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Wezeer, and said, What is this man, in whose estimation wealth is of no value? There must be a cause for this.—Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Wezeer to a garden, for the sake of diversion. What then sayest thou?—And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion that would dispel grief from hearts, and sat conversing, the Wezeer relating extraordinary tales, and introduding ludicrous witticisms, and mirth-exciting sayings, and Maaroof listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten and washed their hands, the Wezeer filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Maaroof, Take the cup of the beverage in reverence of which the understanding bows the neck. So Maaroof said, What is this, O Wezeer! The Wezeer answered, This is the old maid, and the virgin long kept in her home, and the imparter of joy to hearts. He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his mind of verses on the subject of it, and pleasant

stories, until he inclined to put his lips to the mouth of the cup, and had no longer a desire for anything else. And the Wezeer continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Maaroof, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Kisras; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me, in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him, while he was bereft of reason. Maaroof therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Wezeer said to him, I conjure thee by Allah, O my master Maaroof, to divert us with a sight of this seal ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Wezeer took it, and turned it over, and said, If I rub it, will the servant present himself? Maaroof answered, Yes: rub it: he will present himself to thee; and divert thou thyself by beholding him.

The Wezeer therefore rubbed it; and lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee without disobedience.—And the Wezeer made a sign to Maaroof, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him between heaven and earth. And when Maroof beheld this, he felt sure of destruction, and grievous embarrassment; and he wept, and said, O Abu-s-Sa'adat, whither art thou going with me? He answered him, I am going to cast thee down into the deserted quarter of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn thee in pieces.—So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate island.—Meanwhile, the Wezeer, having possessed the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor! But thou didst not believe me.—And he replied, Thou art right, O my Wezeer! God give thee health! Give me this seal-ring, that I may divert myself with a sight of it.—But the Wezeer looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist.—Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, What is my offence? The servant answered him, I know not: but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Maaroof. He then returned, and left him there. And the King heard Maaroof weeping: wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Wezeer, after he had separated Maaroof and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with

Maaroof and the King. He told them also the story of the seal-ring, and said to them, If ye make me not Sultan over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sultan over us, and we will not disobey thy command. They agreed to his being Sultan over them against their wish, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Abu-s-Sa'adat, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the case of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood shall have been completed: then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night.—And she sent to say to him, Welcome to thee! And there will be no harm in that.—But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding-festivity; for I purpose to take the Queen as my wife this night. The Sheykh el-Islam therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed, and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheykh el-Islam was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion, nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion!—So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses in order that she might get possession of the seal-ring, and convert his joy into calamity upon his head. Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye!—And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority.—She replied, I am afraid of 'Efreets: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him! So forty female slaves seized him, and she hastily took the seal-ring from the pillow, and rubbed it; and lo, Abu-s-Sa'adat approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the prison of anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her,

and ceased not to fly on until he arrived at the deserted quarter and descended upon them, when he beheld them sitting weeping, and complaining one to the other; and he said to them, Fear yé not. Relief hath come to you.—He acquainted them with that which the Wezeer had done, and said to them, I have imprisoned him with my own hand, in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night, and on the following day, she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Wezeer of the right hand; then acquaint thy troops with the events that have happened, and bring the Wezeer from the prison, and slay him, and after that, burn him; for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Wezeer of the right hand.—He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring.—And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Wezeer had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of el-Islam would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheykh el-Islam, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct; and be ye silent, lest he slay you.—And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Maaroof. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Wezeer to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions. Then the King appointed Maaroof his Wezeer of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Maaroof Sultan in the place of her father; but she gave him not the seal-ring. And during this period, she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Maaroof, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee

to take care of the seal-ring, from fear for thee and for this boy.—He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Maaroof still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart, and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him; whereupon she went forth from him to her sleeping-place, and slept. And the King Maaroof was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fatimeh El-'Orrah.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and what brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Ikhtiyan of El-Khutan. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Kadees inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury.—She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Maaroof. And he said, I am acquainted with him. Know that thy husband is now Sultan in a city; and if thou desire that I should convey thee to him, I will do so.—I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch.—So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!—Upon this he said to her, Did I forsake thee, or didst thou forsake me? Thou complainedst of me to Kadee after Kadee,

and finishedst by complaining of me to the Sublime Court, so that thou causedst Aboo Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself.—And he proceeded to relate to her what had happened to him until he became Sultan and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Aboo Tabak will come down to me from the Citadel; for I have become a Sultan, and the people fear me; but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Abu-s-Sa'adat; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal?—She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Maaroof then became occupied with love of the beautiful slave girls, and thought not of his wife Fatimeh El-'Orrah, because she had become a half-gray old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled, black and white serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts.

Maaroof did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Iblees suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Maaroof. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event.—He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword; and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily

thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head.—And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting. And his father would laugh at his words.—Now when he walked behind his father's wife, he drew the sword from its scabbard, and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her neck, and she uttered one cry: then fell down slain.

Upon this, Maaroof awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? And I answered thee, I shall not fail to cut with it a neck deserving of the cutting. Lo, now I have cut for thee with it a neck deserving of the cutting.—And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Maaroof therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction.

Then the King Maaroof called out to some of his dependents, who came to him quickly, and he acquainted them with that which Fatimeh El-'Orrah had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them; after which he appointed a number of eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral procession, and buried her. Thus her coming from Cairo was only a journey to her grave.

The King Maaroof then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Wezeer of the right hand, and his counsellor. And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he married to her. And after a period of time he married his son.

And they remained a long time enjoying the most comfortable life; their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and Him who maketh sons and daughters orphans.—Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

THE STORY OF ALADDIN; OR, THE WONDERFUL LAMP.

In the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, without any other distinction but that which his profession afforded him, and so poor, that he could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son.

His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many vicious habits. He was wicked, obstinate, and disobedient to his father and mother, who, when he grew up, could not keep him within doors; but he would go out early in the morning, and stay out all day, playing in the streets and public places with little vagabonds of his own age.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and showed him how to use his needle: but neither good words nor the fear of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work was in vain; for no sooner was his back turned, but Aladdin was gone for that day. Mustapha chastised him, but Aladdin was incorrigible; and his father, to his great grief, was forced to abandon him to his libertinism; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

The mother of Aladdin, finding that her son would not follow his father's business, shut up the shop, sold off the implements of that trade, and with the money she got for them, and what she could get by spinning cotton, thought to maintain herself and her son.

Aladdin, who was now no longer restrained by the fear of a father, and who cared so little for his mother, that whenever she chid him he would fly in her face, gave himself entirely over to dissipation, and was never out of the streets from his companions. This course he followed till he was fifteen years old, without giving his mind to any thing whatever, or the least reflection on what would become of him. In this situation, as he was one day playing according to custom, in the street, with his vagabond troop, a stranger passing by stood still to observe him.

This stranger was a famous magician, called by the writer of this story the African Magician; and by that name I shall call him with the more propriety, as he was a native of Africa, and had been but two days come from thence.

Whether the African magician, who was a good physiognomist, had observed in Aladdin's countenance something which was absolutely necessary for the execution of the design he came about, he inquired artfully about his family, who he was, and what were his inclinations; and when he had learned all he desired to know, he went up to him, and taking him aside from his comrades, said to him, Child, was not your father called Mustapha the tailor? —Yes, sir, answered Aladdin, but he has been dead a long time.

At these words, the African magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin, who observed his tears, asked him, What made him weep? Alas! my son, cried the African magician, with a sigh, how can I forbear? I am your uncle; your good father was my own brother. I have been a great many years abroad travelling, and now I am come home with the hopes of seeing him, you tell me he is dead. I assure you it is a sensible grief to me to be deprived of the comfort I expected. But it is some relief to my affliction, that as far as I can remember him, I knew you at first sight, you are so like him; and I see I am not deceived. Then he asked Aladdin, putting his hand into his purse, where his mother lived; and as soon as Aladdin had informed him, he gave him a handful of small money, saying to him, Go, my son, to your mother, give my love to her, and tell her that I will come and see her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days.

As soon as the African magician left his new-adopted nephew, Aladdin ran to his mother, overjoyed at the money his uncle had given him. Mother, said he, have I an uncle? No, child, replied his mother, you have no uncle by your father's side or mine. I am just now come, answered Aladdin, from a man who says he is my uncle by my father's side, assuring me that he is his brother. He cried and kissed me when I told him my father was dead; and to show you that what I tell you is truth, added he, pulling out the money, see what he has given me; he charged me to give his love to you, and to tell you, if he has any time to morrow, he will come and pay you a visit, that he may see at the same time the house my father lived and died in. Indeed, child, replied the mother, your father had a brother, but he has been dead a long time, and I never heard of another.

The mother and son talked no more then of the African magician; but the next day Aladdin's uncle found him playing in another part of the town with other children, and embracing him as before, put two pieces of gold into his hand, and said to him, Carry this, child, to your mother, and tell her that I will come and see her to-night, and bid her get us something for supper; but first show me the house where you live.

After Aladdin had showed the African magician the house, he carried the two pieces of gold to his mother, and when he had told her of his uncle's intention, she went out and bought provisions; and considering she wanted various vessels, she went and borrowed them of her neighbours. She spent the whole day in preparing the supper; and at night, when it was ready, she said to Aladdin, Perhaps your uncle knows not how to find our house, go and seek for him, and bring him if you meet with him.

Though Aladdin had showed the magician the house, he was very ready to go, when somebody knocked at the door, which Aladdin immediately opened; and the magician came in, loaded with wine and all sorts of fruits, which he had brought for a dessert.

After the African magician had given what he brought into Aladdin's hands, he saluted his mother, and desired her to show him the place where his brother Mustapha used to sit on the sofa; and when she had so done, he presently fell down and kissed it several times, crying out with tears in his eyes, My poor brother! how unhappy am I, not to have come soon enough to give you one last embrace! Aladdin's mother desired him to sit down in the same place, but he would not. No, said he, I shall take care how I do that; but give me leave to sit here over against it, that if I am deprived of the satisfaction of seeing the master of a family so dear to me, I may at least have the pleasure of seeing the place where he used to sit. Aladdin's mother pressed him no farther, but left him at his liberty to sit where he pleased.

When the magician had made choice of a place, and sat down, he began to enter into discourse with Aladdin's mother: My good sister, said he, do not be surprised at your never having seen me all the time you have been married to my brother Mustapha, of happy memory. I have been forty years absent from this country, which is my native place, as well as my late brother's; and during that time have travelled into the Indies, Persia, Arabia, Syria, and Egypt, and have resided in the finest towns of those countries; and afterwards crossed over into Africa, where I made a longer stay. At last, as it is natural for a man, how distant soever it may be, to remember his native country, relations, and acquaintance, I was very desirous to see mine again, and to embrace my dear brother; and finding I had strength and courage enough to undertake so long a journey, I immediately made the necessary preparations for it, and set out. I will not tell you the length of time it took me, all the obstacles I met with, and what fatigues I have endured, to come hither; but nothing ever mortified and afflicted me so much as the hearing of my brother's death, for whom I always had a brotherly love and friendship. I observed his features in the face of my nephew, your son, and distinguished him from a number of children with whom he was at play: he can tell you how I received the most melancholy news that ever reached my ears. But God be praised for

all things! it is a comfort to me to find him again in a son, who has his most remarkable features.

The African magician, perceiving that Aladdin's mother began to weep at the remembrance of her husband, changed the discourse, and turning towards Aladdin, asked him his name. I am called Aladdin, said he. Well, Aladdin, replied the magician, what business do you follow? Are you of any trade?

At this question Aladdin hung down his head, and was not a little dashed when his mother made answer, Aladdin is an idle fellow; his father, when alive, strove all he could to teach him his trade, but could not succeed; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child: and if you do not make him ashamed of it, and make him leave it off, I despair of his ever coming to any good. He knows that his father left him no fortune, and sees me endeavour to get bread by spinning cotton every day: for my part I am resolved one of these days to turn him out of doors, and let him provide for himself.

After these words, Aladdin's mother burst out into tears; and the magician said, This is not well, nephew; you must think of helping yourself, and getting your livelihood. There are a great many sorts of trades, consider if you have not an inclination to some of them; perhaps you did not like your father's trade, and would prefer another: come, do not disguise your sentiments from me; I will endeavour to help you. But finding that Aladdin returned no answer; If you have no mind, continued he, to learn any trade, and prove an honest man, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens, and set you to trade with them; and with the money you make with them, lay in fresh goods, and then you will live after an honourable way. Consult your own inclination, and tell me freely what you think of it: you shall always find me ready to keep my word.

This proposal greatly flattered Aladdin, who mortally hated work, and had sense enough to know that such sort of shops were very much esteemed and frequented, and the owners honoured and respected. He told the magician he had a greater inclination to that business than to any other, and that he should be very much obliged to him all his life for his kindness. Since this profession is agreeable to you, said the African magician, I will carry you along with me to-morrow, and clothe you as richly and handsomely as the best merchants in the city, and after that we will think of opening a shop as I mean.

Aladdin's mother, who never till then could believe that the magician was her husband's brother, no longer doubted it after his promises of kindness to her son. She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favour by his good behaviour, served up supper, at which they talked of several indifferent matters; and then the magician, who saw that the night was pretty far advanced, took his leave of the mother and son, and retired.

He came again the next day, as he promised, and took Aladdin along with him to a great merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs. He asked to see some that suited Aladdin in size; and after choosing a suit which he liked best, and rejecting others which he did not think handsome enough, he bid Aladdin choose those he preferred. Aladdin, charmed with the liberality of his new uncle, made choice of one, and the magician immediately bought it, and all things proper to it, and paid for it without haggling.

When Aladdin found himself so handsomely equipped from top to toe, he returned his uncle all imaginable thanks; who, on the other hand, promised never to forsake him, but always to take him along with him; which he did to the most frequented places in the city, and particularly where the capital merchants kept their shops. When he brought him into the street where they sold the richest stuffs, and finest linens, he said to Aladdin, As you are soon to be a merchant, as well as these, it is proper that you should frequent these shops, and be acquainted with them. Then he showed him the largest

and finest mosques, and carried him to the Khans or inns where the merchants and travellers lodged, and afterwards to the Sultan's palace, where he had free access; and at last brought him to his own Khan, where meeting with some merchants he had got acquainted with since his arrival, he gave them a treat, to bring them and his pretended nephew acquainted.

This treat lasted all night, when Aladdin would have taken his leave of his uncle to go home, but the magician would not let him go by himself, and conducted him safe to his mother, who, as soon as she saw him so finely dressed, was transported with joy, and bestowed a thousand blessings upon the magician for being at so great an expense upon her child. Generous relation! said she, I know not how to thank you for your liberality! I know that my son is not deserving of your favours; and were he ever so grateful, and answered your good intentions, he would be unworthy of them. For my part, added she, I thank you with all my soul, and wish you may live long enough to be a witness of my son's gratitude, which he cannot better show than by regulating his conduct by your good advice.

Aladdin, replied the magician, is a good boy, and minds well enough, and I believe we shall do very well; but I am sorry for one thing, which is, that I cannot perform to-morrow what I promised, because it is Friday, and the shops will be shut up, and therefore we cannot hire or furnish one; but let it alone till Saturday. But I will call on him to morrow, and take him to walk in the gardens, where people of the best fashion generally walk. Perhaps he has never seen these amusements, he has only hitherto been among children; but now he must see men. Then the African magician took his leave of the mother and the son, and retired. Aladdin, who was overjoyed to be so well clothed, anticipated the pleasure of walking in the gardens, which lay about the town. He had never been out of the town, nor seen the environs, which were very beautiful and pleasant.

Aladdin rose early the next morning and dressed himself, to be ready against his uncle called on him; and after he had waited some time, he began to be impatient, and stood watching for him at the door; but as soon as he perceived him coming, he told his mother, took his leave of her, and ran to meet him.

The magician caressed Aladdin when he came to him.—Come along, my dear child, said he, and I will show you fine things.—Then he led him out at one of the gates of the city, to some large fine houses, or, rather palaces, to each of which belonged beautiful gardens, into which anybody might go. At every house he came to, he asked Aladdin if he did not think it fine; and Aladdin was ready to answer when any one presented itself, crying out, Here is a finer house, uncle, than any we have seen yet. — By this artifice the cunning magician got Aladdin a pretty way in the country; and as he had a mind to carry him further to execute his design, he took an opportunity to sit down in one of the gardens by a fountain of clear water, which discharged itself by a lion's mouth of bronze into a great basin, pretending to be tired, the better to rest Aladdin.—Come, nephew, said he, you must be weary as well as I; let us rest ourselves, and we shall be better able to walk.

After they had sat down, the magician pulled from his girdle a handkerchief with cakes and fruit, which he had provided on purpose, and laid them on the edge of the basin. He broke a cake in two, gave one half to Aladdin, and ate the other himself; and in regard to the fruit, he left him at liberty to take which sort he liked best. During this short repast, he exhorted his nephew to leave off keeping company with children, and seek that of wise and prudent men, to improve by their conversation; For, said he, you will soon be at man's estate, and you cannot too early begin to imitate their conversation.—When they had eaten as much as they liked, they got up, and pursued their walk through the gardens, which were separated from one another only by small ditches, which only marked out the limits without interrupting the communication; so great was the confidence the inhabitants reposed in each other. By this means, the African magician drew Aladdin insensibly beyond the gardens, and crossed the country, till they almost came to the mountains.

Aladdin, who had never been so far in his life before, began to find himself much tired with so long a walk, and said to the magician, Where are we going, uncle? we have left the gardens a great way behind us, and I see nothing but mountains; if we go much farther, I do not know whether I shall be able to reach the town again.—Never fear, nephew, said the false uncle; I will show you another garden, which surpasses all we have yet seen; it is not far off, it is but a little step; and when we come there, you will say that you would have been sorry to have been so nigh it, and not seen it.—Aladdin was soon persuaded; and the magician, to make the way seem shorter and less fatiguing, told him a great many stories.

At last they came between two mountains of moderate height, and equal size, divided by a narrow valley, which was the place where the magician intended to bring Aladdin, to put into execution a design that had brought him from Africa to China.—We will go no farther now, said he to Aladdin: I will show you here some very extraordinary things, and what nobody ever saw before; which, when you have seen, you will thank me for: but while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with.

Aladdin found there so many dried sticks, that before the magician had lighted a match, he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, the magician threw in some incense he had about him, which raised a great cloud of smoke, which he dispersed on each side, by pronouncing several magical words, which Aladdin did not understand.

At the same time the earth trembled a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally, with a brass ring fixed into the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away; but as he was to be serviceable to the magician, he caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down, and had like to have beat his teeth down his throat. Poor Aladdin got up again trembling, and with tears in his eyes, said to the magician, What have I done, uncle, to be treated after this severe manner?—I have my reasons for it, replied the magician: I am your uncle, and supply the place of your father, and you ought to make no reply. But, child, added he, softening, do not be afraid of any thing; for I shall not ask any thing of you but that you obey me punctually, if you would reap the advantages which I intended you should.—These fair promises calmed Aladdin's fears and resentment; and when the magician saw that he was come to himself, he said to him, You see what I have done by virtue of my incense, and the words I pronounced. Know then, that under this stone there is hid a treasure, which is destined to be yours, and which will make you richer than the greatest monarch in the world: this is so true, that no other person but yourself is permitted to touch this stone, and to pull it up and go in; for I am forbid ever to touch it, or set foot in this treasure when it is opened; so you must without fail punctually execute what I tell you, for it is a matter of great consequence both to you and me.

Aladdin, amazed at all he saw and heard the magician say of the treasure, which was to make him happy for ever, forgot what was past, and rising up, said to the magician, Well, uncle, what is to be done? command me, I am ready to obey you.—I am overjoyed, child, said the African magician, embracing him, to see you take the resolution; come, take hold of the ring, and lift up that stone.—Indeed, uncle, replied Aladdin, I am not strong enough to lift it; you must help me.—You have no occasion for my assistance, answered the magician; if I help you, we shall be able to do nothing: you must lift it up yourself; take hold of the ring, only pronounce the names of your father and grandfather, then lift it up, and you will find it will come easily.—Aladdin did as the magician bade, and raised the stone with a great deal of ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to go down lower. Observe, my son, said the African magician, what I am going to say to you: go down into that

cave, and when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before you go into the first hall, be sure and tuck up your gown, and wrap it well about you, and then go through the second into the third without stopping.—Above all things, have a care that you do not touch the walls, so much as with your clothes; for if you do, you will die instantly. At the end of the third hall you will find a door which leads into a garden planted with fine trees loaded with fruit; walk directly across the garden by a path which will lead you to five steps that will bring you upon a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out; when you have thrown away the wick, and poured out the liquor, put it in your breast, and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please.

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's, telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After this instruction, he said, Go down boldly, child, and we shall both be rich all our lives.

Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them.—He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told very carefully; crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician told him, put it in his bosom. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden to observe the fruit, which he only had a glimpse of in crossing it. All the trees were loaded with extraordinary fruit, of different colours on each tree: some bore fruit entirely white, and some clear and transparent as crystal; some pale red, and others deeper; some green, blue, and purple, and others yellow; in short, there was fruit of all colours. The white were pearls; the clear and transparent, diamonds; the deep red, rubies; the paler, balas rubies; the green, emeralds; the blue, turquoises; the purple, amethysts; and those that were of yellow cast, sapphires; and so of the rest. All these fruits were so large and beautiful, that nothing was ever seen like them.—Aladdin was altogether ignorant of their value, and would have preferred figs and grapes, or any other fruits, before them; and though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the fruit, that he had a mind to gather some of every sort; and accordingly filled his two pockets, and the two new purses his uncle had bought for him with the clothes which he gave him; and as he could not put them in his pockets, he fastened them to his girdle. Some he wrapped up in the skirts of his gown, which was of silk, large and wrapping, and crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution, making all the haste he could, that he might not make his uncle wait, and soon arrived at the mouth of the cave, where the African magician expected him with the utmost impatience.—As soon as Aladdin saw him, he cried out, Pray, uncle, lend me your hand to help me out.—Give me the lamp first, replied the magician; it will be troublesome to you.—Indeed, uncle, answered Aladdin, I cannot now; it is not troublesome to me; but I will as soon as I am up.—The African magician was so obstinate, that he would have the lamp before he would help him up; and Aladdin, who had incumbered himself so much with his fruit, that he could not well get at it, refused to give him it till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he had taken care to keep in, and no sooner pronounced two magical words, but

the stone which had closed the mouth of the cave moved into its place, with the earth over it, in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly showed him to be neither Aladdin's uncle, nor Mustapha the tailor's brother, but a true African, a native of that part of the world. For as Africa is a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth; and after about forty years' experience in enchantments, works of geomancy, fumigations, and reading of magic books, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it; and by a late operation of geomancy, he found out that this lamp lay concealed in a subterraneous place in the midst of China, in the situation, with all the circumstances, already described. Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place where it was, but must receive it from the hands of another person. For this reason, he addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose; resolving, as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

The blow he gave Aladdin, and the authority he assumed over him, were only to use him to fear him, and to make him obey him the more readily, and give him the lamp as soon as he asked for it. But his too great precipitation in executing his wicked intention on poor Aladdin, and his fear lest somebody should come that way during their dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he proposed to himself.

When the African magician saw that all his great hopes were frustrated for ever, he returned that same day for Africa; but went quite round the town, and at some distance from it, for fear lest some persons who had seen him walk out with the boy, seeing him come back without him, should entertain any jealousy of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue; and it is amazing that the loss of that, together with the lamp, did not drive the magician to despair; but magicians are so much used to misfortunes, and events contrary to their wishes, that they do not lay them to heart, but still feed themselves all their lives with unsubstantial notions and chimeras.

As for Aladdin, who never suspected this bad usage from his pretended uncle, after all his caresses, and what he had done for him, his surprise is more easily to be imagined than expressed by words. When he found himself buried alive, he cried, and called out to his uncle to tell him he was ready to give him the lamp; but all in vain, since his cries could not be heard by him, and he remained in this dark abode. At last, when he had quite tired himself with crying, he went to the bottom of the steps, with a design to get into the garden, where it was light; but the door, which was opened before by enchantment, was now shut by the same means. Then he redoubled his cries and tears, and sat down on the steps, without any hopes of ever seeing the light again, and in a melancholy certainty of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking, and on the third day looked upon death as inevitable.—Clasping his hands with an entire resignation to the will of God, he said, There is no strength or power

but in the great and high God. In this action of joining his hands, he rubbed the ring which the magician put on his finger, and of which he knew not yet the virtue, and immediately a Jinnee of an enormous size and frightful look arose out of the earth, his head reaching the vault, and said to him, What wouldst thou have with me? I am ready to obey thee as thy slave, and the slave of all who have the ring on thy finger; I, and the other slaves of that ring.

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure; but the danger he was in made him answer without hesitation. Whoever thou art, deliver me from this place, if thou art able.—He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

It was some time before Aladdin's eyes could bear the light, after having been so long in total darkness; but after he had endeavoured by degrees to support it, and began to look about him, he was very much surprised not to find the earth open, and could not comprehend how he had got so soon out of its bowels. There was nothing to be seen but the place where the fire had been, by which he could nearly judge whereabouts the cave was. Then turning himself about towards the town, he perceived it in the midst of the gardens that surrounded it, and knew the way back by which the magician had brought him to it; then, returning God thanks to see himself once more in the world, where he never more expected to be, he made the best of his way home. When he got within his mother's door, the joy to see her, and his faintness for want of sustenance for three days, made him faint, and he remained for a long time as dead. His mother, who had given him over for lost or dead, seeing him in this condition, omitted nothing to bring him to himself again.—As soon as he recovered, the first words he spake were, Pray, mother, give me something to eat, for I have not put a morsel of any thing into my mouth these three days. His mother brought what she had, and set it before him. My son, said she, be not too eager, for it is dangerous; eat but a little at a time, and take care of yourself. Besides, I would not have you talk; you will have time enough to tell me what has happened to you when you are recovered. It is a great comfort to me to see you again, after the affliction I have been in since Friday, and the pains I have taken to learn what was become of you, ever since I found it was night, and you were not returned.

Aladdin took his mother's advice, and eat and drank moderately. When he had done, Mother, said he to her, I cannot help complaining of you, for abandoning me so easily to the discretion of a man who had a design to kill me, and who at this very moment thinks my death certain. You believed he was my uncle, as well as I; and what other thoughts could we entertain of a man who was so kind to me, and made such advantageous proffers? But I must tell you, mother, he is a rogue and a cheat, and only did what he did, and made me all those promises, to accomplish my death: but for what reason neither you nor I can guess.—For my part, I can assure you I never gave him any cause to deserve the least ill treatment from him. You shall judge of it yourself, when you have heard all that has passed from the time I left you, till he came to the execution of his wicked design.

Then Aladdin began to tell his mother all that happened to him from Friday, when the magician took him to see the palaces and gardens about that town, and what fell out in the way, till they came to the place between the two mountains, where the great prodigy was to be performed; how, with incense which the magician threw into the fire, and some magical words which he pronounced, the earth opened, and discovered a cave, which led to an inestimable treasure. He forgot not the blow the magician gave him, and in what manner he softened again, and engaged him by great promises, and putting a ring on his finger, to go down into the cave. He did not omit the least circumstance of what he saw in crossing the three halls and the garden, and his taking the wonderful lamp, which he pulled out of his bosom and showed to his mother, as well as the transparent fruit of different colours, which he had

gathered in the garden as he returned, two purses full of which he gave to his mother.—But, though these fruits were precious stones, brilliant as the sun, and the reflection of a lamp which then lighted the room might have led them to think they were of great value, she was as ignorant of their worth as her son, and cared nothing for them. She had been bred in a middling rank of life, and her husband's poverty prevented her being possessed of such things; nor had she, or her relations or neighbours ever seen them, so that we must not wonder that she looked on them as things of no value, and only pleasing to the eye by the variety of their colours.

Aladdin put them behind one of the cushions of the sofa he sat upon, and continued his story, telling his mother, that when he returned and presented himself at the mouth of the cave, upon his refusal to give the magician the lamp till he had got out, the stone, by his throwing some incense into the fire, and using two or three magical words, stopped it up, and the earth closed again. He could not help bursting into tears at the representation of the miserable condition he was in, to find himself buried alive in a dismal cave, till by the touching of his ring, the virtue of which he was then an entire stranger to, he, properly speaking, came to life again.—When he had made an end of his story, he said to his mother, I need say no more; you know the rest. This is my adventure, and the danger I have been exposed to since you saw me.

Aladdin's mother heard with so much patience as not to interrupt him, this surprising and wonderful relation, notwithstanding it could be no small affliction to a mother, who loved her son tenderly; but yet in the most moving part, which discovered the perfidy of the African magician, she could not help showing, by marks of the greatest indignation, how much she detested him; and when Aladdin had finished his story, she broke out into a thousand reproaches against that vile impostor. She called him perfidious traitor, barbarian, assassin, deceiver, magician, and an enemy and destroyer of mankind. Without doubt, child, added she, he is a magician, and they are plagues to the world, and by their enchantments and sorceries have commerce with the devil. Bless God for preserving you from his wicked designs; for your death would have been inevitable, if you had not called upon him, and implored his assistance.—She said a great deal more against the magician's treachery; but finding while she talked her son Aladdin, who had not slept for three days and nights, began to nod, she put him to bed, and soon after went to bed herself.

Aladdin, who had not had one wink of sleep while he was in the subterraneous abode, slept very heartily all that night, and never waked till the next morning; when the first thing that he said to his mother was, he wanted something to eat, and that she could not do him a greater pleasure than to give him his breakfast. Alas! child, said she, I have not a bit of bread to give you; you ate up all the provisions I had in the house yesterday; but have a little patience, and it shall not be long before I will bring you some: I have a little cotton, which I have spun; I will go and sell it, and buy bread, and something for our dinner.—Mother, replied Aladdin, keep your cotton against another time, and give me the lamp I brought home yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too.

Aladdin's mother took the lamp, and said to her son, Here it is, but it is very dirty; if it was a little cleaner I believe it would bring something more. She took a little fine sand and water to clean it; but had no sooner begun to rub it, but in an instant a hideous Jinnee of gigantic size appeared before her, and said to her in a voice like thunder, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.

Aladdin's mother was not able to speak at the sight of this frightful Jinnee, but fainted away; when Aladdin, who had once before seen such another Jinnee in the cavern, without losing time or reflection, snatched the lamp out of his mother's hands, and said to the Jinnee boldly, I am hungry; bring me something to eat.—The Jinnee disappeared immediately, and in an instant returned with a large silver basin on his head, and twelve covered plates of the

same metal, which contained some excellent meats; six large white loaves on two other plates, and two bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went presently and fetched some water, and threw it in her face, to recover her: whether that, or the smell of the meats the Jinnee procured, brought her to life again, it was not long before she came to herself.—Mother, said Aladdin, do not mind this; it is nothing at all; get up, and come and eat; here is what will put you in spirits, and at the time satisfy my extreme hunger: do not let such fine meat be cold, but fall to.

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. Child, said she to Aladdin, to whom are we obliged for this great plenty and liberality? has the Sultan been made acquainted with our poverty, and had compassion on us?—It is no matter, mother, said Aladdin; let us sit down and eat; for you have almost as much need of a good breakfast as myself; when we have done, I will tell you.—Accordingly both mother and son sat down, and ate with the better stomach, as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the basin and plates, though she could not well tell whether they were silver or any other metal, so little accustomed was she and her son to see such, and the novelty more than the value attracted their attention.

In short, the mother and son sat at breakfast till it was dinner-time, and then they thought it would be best to put the two meals together; yet after this, they found they should have enough left for supper, and two meals for the next day.

When Aladdin's mother had taken away and set by what was left, she went and sat down by her son on the sofa. Aladdin, said she, I expect now that you should satisfy my impatience, and tell me exactly what passed between the Jinnee and you while I was in a swoon; which he presently complied with.

She was in as great amazement at what her son told her, as at the appearance of the Jinnee; and said to him, But, son, what have we to do with Jinn? I never in my life heard that any of my acquaintance had ever seen one. How came that vile Jinnee to address himself to me, and not to you, to whom he had appeared before in the cave?—Mother, answered Aladdin, the Jinnee you saw is not the same who appeared to me, though he resembles him in size; no, they had quite different persons and habits; they belong to different masters. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw called himself the slave of the lamp you had in your hand: but I believe you did not hear him, for I think you fainted away as soon as he began to speak.

What! cried the mother, was your lamp then the occasion of that cursed Jinnee's addressing himself rather to me than to you? Ah! my son! take it out of my sight, and put it where you please. I will never touch it. I had rather you would sell it, than run the hazard of being frightened to death again by touching it: and if you would take my advice, you would part also with the ring, and not have anything to do with Jinn, who, as our prophet has told us, are only devils.

With your leave, mother, replied Aladdin, I shall now take care how I sell a lamp, as I was going to do, which may be so serviceable both to you and me. Have not you been an eye-witness of what it hath procured us? and it shall still continue to furnish us with subsistence and maintenance. You may suppose, as I do, that my false and wicked uncle would not have taken so much pains, and undertaken so long and tedious a journey, if it had not been to get into his possession this Wonderful Lamp, which he preferred before all the gold and silver which he knew was in the halls, and which I have seen with my own eyes. He knew too well the merit and worth of this lamp, not to prefer it to so great a treasure; and since chance hath discovered the virtue of it to us, let us make a profitable use of it, without making any great stir, and drawing the envy and jealousy of our neighbours upon us. However, since the Jinn

fright you so much, I will take it out of your sight, and put it where I may find it when I want it. As for the ring, I cannot resolve to part with that either; for, without that, you had never seen me again; and though I am alive now, perhaps, if it was gone, I might not be so some moments hence; therefore I hope you will give me leave to keep that, and to wear it always on my finger. Who knows what dangers you and I may be exposed to, which neither of us can foresee, and which it may deliver us from?—As Aladdin's arguments were just, and had a great deal of weight in them, his mother had nothing to say against them; but only replied, that he might do what he pleased, but, for her part, she would have nothing to do with Jinnees, but would wash her hands of them, and never say anything more about them.

By the next night they had eaten all the provisions the Jinnee had brought; and the next day Aladdin, who could not bear the thoughts of hunger, took one of the silver plates under his coat, and went out early to sell it, and addressing himself to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the plate and examined it, and no sooner found that it was good silver, but he asked Aladdin how much he valued it at. Aladdin, who knew not the value of it, and never had been used to such traffic, told him he would trust to his judgment and honour.—The Jew was somewhat confounded at this plain dealing; and doubting whether Aladdin understood the material, or the full value of what he offered him to sell, he took a piece of gold out of his purse and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin took the money very eagerly, and, as soon as he got it in his pocket, retired with so much haste, that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into Aladdin's ignorance, and was going to run after him, to endeavour to get some change out of the piece of gold; but Aladdin ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home to his mother, he called at a baker's, bought a loaf, changed his money, and went home, and gave the rest to his mother, who went and brought provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve plates, one at a time, to the Jew, for the same money; who, after the first time, durst not offer him less, for fear of losing so good a chap. When he had sold the last plate, he had recourse to the basin, which weighed ten times as much as the plate, and would have carried it to his old purchaser, but that it was too large and cumbersome; therefore he was obliged to bring him home with him to his mother's, where, after the Jew had examined the weight of the basin, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

They lived on these ten pieces in a frugal manner a pretty while; and Aladdin, who had been used to an idle life, left off playing with young lads of his own age ever since his adventure with the African magician. He spent his time in walking about, and talking with people with whom he had got acquainted. Sometimes he would stop at the most capital merchants' shops, where people of distinction met, and listen to their discourse, by which he gained some little knowledge of the world.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hand, looked for the same place where his mother had rubbed it with the sand, and rubbed it also, and the Jinnee immediately appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.—I am hungry, said Aladdin; bring me something to eat. The Jinnee disappeared, and presently returned with a basin, and the same number of covered plates, etc., and set them down on a table, and vanished again.

Aladdin's mother, knowing what her son was going to do, went out at that time about some business, on purpose to avoid being in the way when the Jinnee came; and when she returned, which was not long first, and found the table and sideboard so furnished a second time, was almost as much surprised as before, at the prodigious effect of the lamp. However, she sat down with

her son, and when they had eaten as much as they had a mind to, she set enough by to last them two or three days.

As soon as Aladdin found that their provisions and money were spent, he took one of these plates, and went to look for his Jew chapman again; but passing by a goldsmith's shop, who had the character of a very fair and honest man, the goldsmith perceiving him, called to him, and said, My lad, I have often observed you go by, loaded as you are at present, and talk with such a Jew, and then come back again empty-handed. I imagine that you carry something that you sell to him; but perhaps you do not know what a rogue he is, and that he is the greatest rogue among all the Jews, and is so well known, that nobody will have anything to do with him. What I tell you is for your own good. If you will show me what you now carry, and it is to be sold, I will give you the full worth of it; or I will direct you to other merchants who will not cheat you.

The hopes of getting more money for his plate induced Aladdin to pull it from under his coat, and show it to the goldsmith. The old man, who at first sight saw that it was made of the finest silver, asked him if he had sold any such as that to the Jew, and Aladdin told him plainly that he had sold him twelve such for a piece of gold each.—What a villain! cried the goldsmith; but, added he, my son, what is past cannot be recalled. By showing you the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you.

The goldsmith took a pair of scales, weighed the plate, and after he had told Aladdin how much an ounce of fine silver contained and was worth, he demonstrated to him that his plate was worth by weight sixty pieces of gold, which he paid him down immediately. If you dispute my honesty, said he, you may go to any other of our trade, and if he gives you any more, I will be bound to forfeit twice as much: for we gain only the fashion of the plate that we buy, and that the fairest dealing Jews do not.

Aladdin thanked him for his good advice, so greatly to his advantage, and never after went to any other person, but sold him all his plates and the basin, and had as much for them as the weight came to.

Though Aladdin and his mother had an inexhaustible treasure of money in their lamp, and might have had whatever they had a mind to every time it failed, yet they lived with the same frugality as before, except that Aladdin went more neat: as for his mother, she wore no clothes but what she earned by her spinning cotton. After their manner of living, we may easily suppose that the money Aladdin had sold the plates and basin for was sufficient to maintain them some time. They went on for many years by the help of the produce Aladdin, from time to time, made of his lamp.

During this time Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, and linens, silk stuffs, and jewellery, and oftentimes joining in their conversation, acquired a complete knowledge of the world, and assumed its manners. By his acquaintance among the jewellers, he came to know that the fine fruit which he had gathered when he took the lamp, were not coloured glass, but stones of extraordinary value. For as he had seen all sorts of jewels bought and sold in their shops, but none were so beautiful or so large as his, he found, that instead of coloured glass, he possessed an inestimable treasure; but had the prudence not to say anything of it to any one, not even to his mother.

One day, as Aladdin was walking about the town, he heard an order of the Sultan's published, for all people to shut up their shops and houses, and keep within doors, while the Princess Badroulboudour, the Sultan's daughter, went to the baths and back again.

This public order inspired Aladdin with a great curiosity to see the Princess's face, which he could not do without getting into the house of some acquaintance, and through a window; but this did not satisfy him, when he considered that the Princess, when she went to the baths, had a veil on; but to gratify his curiosity, he presently thought of a scheme which succeeded; that was, to place himself behind the door of the bath, which was so situated that he could not fail of seeing her face.

Aladdin had not waited long before the Princess came, and he could see her plainly through a chink of the door without being seen. She was attended with a great crowd of ladies, slaves, and eunuchs, who walked on each side, and behind her. When she came within three or four paces from the door of the baths, she took off her veil, and gave Aladdin an opportunity of a full look at her.

Till then Aladdin, who had never seen any woman's face but his mother's, who was old, and never could boast of any such features, thought that all women were like her, and could hear people talk of the most surprising beauties without being the least moved; for whatever words are made use of to set off the merit of a beauty, they can never make the same impression as the beauty herself.

But as soon as Aladdin had seen the Princess Badroulboudour, his sentiments were very much changed, and his heart could not withstand all those inclinations so charming an object inspires. The Princess was the most beautiful brunette in the world; her eyes were large, lively, and sparkling; her looks sweet and modest; her nose was of a just proportion and without a fault; her mouth small, her lips of a vermilion red, and charmingly agreeable symmetry; in a word, all the features of her face were perfectly regular. It is not therefore surprising that Aladdin, who had never seen, and was a stranger to, so many charms, was dazzled, and his senses quite ravished with such an assemblage. With all these perfections the Princess had so delicate a shape, so majestic an air, that the sight of her was sufficient to inspire respect.

After the Princess had passed by Aladdin, and entered the baths, he remained some time astonished, and in a kind of ecstacy, retracting and imprinting the idea of so charming an object deeply in his mind. But at last considering that the Princess was gone past him, and that when she returned from the bath her back would be towards him, and then veiled, he resolved to quit his post and go home. But when he came there, he could not conceal his uneasiness so well but that his mother perceived it, and was very much surprised to see him so much more thoughtful and melancholy than usual; and asked him what had happened to him to make him so, or if he was ill. Aladdin returned her no answer, but sat carelessly down on the sofa, and remained in the same condition, full of the image of the charming Badroulboudour. His mother, who was dressing supper, pressed him no more. When it was ready, she set it on the table before him; but perceiving that he gave no attention to it, she bid him eat, and had much ado to persuade him to change his place; and when he did, he ate much less than usual, and all the time cast down his eyes, and observed so profound a silence, that she could not possibly get the least word out of him in answer to all the questions she put, to find the reason of so extraordinary an alteration.

After supper, she asked him again, why he was so melancholy, but could get no information, and he determined to go to bed rather than give her the least satisfaction.—Without examining how Aladdin passed the night, his mind full as it was with the beautiful charms of the Princess Badroulboudour, I shall only observe, that as he sat next day on the sofa, over against his mother, as she was spinning cotton, he spoke to her in these words: I perceive, mother, that my silence yesterday has very much troubled you; I was not, nor am I sick, as I fancy you believed; but I can tell you, that what I felt then, and now endure, is worse than any disease. I cannot tell well what ails me; but doubt not what I am going to tell you will inform you. It was not known in this quarter of the town, and therefore you could know nothing of it, that the Princess Badroulboudour, the Sultan's daughter, was to go to the baths after dinner. I heard this as I walked about the town, and an order was issued, that, to pay all the respect that was due to that Princess, all the shops should be shut up in her way thither, and everybody keep within doors, to leave the streets free for her and her attendants. As I was not then far from the baths, I had a great curiosity to see the Princess's face; and as it occurred to me that the Princess, when she came nigh the door of the bath

would pull her veil off, I resolved to get behind that door. You know the situation of the door, and may imagine that I must have a full view of her, if it happened as I expected. The Princess threw off her veil, and I had the happiness of seeing her lovely face with the greatest satisfaction imaginable. This, mother, was the cause of my melancholy and silence yesterday; I love the Princess with so much violence, that I cannot express it; and as my lively passion increases every moment, I cannot live without the possession of the amiable Princess Badroulboudour, and am resolved to ask her in marriage of the Sultan her father.

Aladdin's mother listened with attention to what her son told her; but when he talked of asking the Princess Badroulboudour in marriage of the Sultan, she could not help bursting out into a loud laugh.—Aladdin would have gone on with his discourse, but she interrupted, him: Alas! child, said she, what are you thinking of? you must be mad to talk so.

I assure you, mother, replied Aladdin, that I am not mad, but in my right senses; I foresaw that you would reproach me with this folly and extravagance; but I must tell you once more, that I am resolved to demand the Princess Badroulboudour of the Sultan in marriage, and your remonstrances shall not prevent me.

Indeed, son, replied the mother seriously, I cannot help telling you, that you have quite forgot yourself; and if you would put this resolution of yours in execution, I do not see who you can get to venture to propose it for you.—You yourself, replied he immediately.—I go to the Sultan! answered the mother, amazed and surprised. I shall take care how I engage in such an affair. Why, who are you, son, continued she, that you can have the assurance to think of your Sultan's daughter? Have you forgot that your father was one of the poorest tailors in the capital, and that I am of no better extraction? and do not you know, that sultans never marry their daughters but to princes, sons of sultans like themselves?

Mother, answered Aladdin, I have already told you that I foresaw all that you have said, or can say: and tell you again, that neither your discourse nor your remonstrances shall make me change my mind. I have told you that you must ask the Princess Badroulboudour in marriage for me: it is a favour I desire of you, with all the respect I owe you; and I beg of you not to refuse me, unless you would rather see me in my grave, than by so doing give me new life.

The good old woman was very much embarrassed, when she found Aladdin so obstinately persisting in so foolish a design. My son, said she again, I am your mother, who brought you into the world, and there is nothing that is reasonable, but I would readily do for you. If I was to go and treat about your marriage with some neighbour's daughter, whose circumstances were equal with yours, I would do it with all my heart; and then they would expect you should have some little estate or fortune, or be of some trade. When such poor folks as we are have a mind to marry, the first thing they ought to think of, is how to live. But without reflecting on the meanness of your birth, and the little merit and fortune you have to recommend you, you aim at the highest pitch of fortune; and your pretensions are no less than to demand in marriage the daughter of your sovereign, who with one single word can crush you to pieces. I say nothing of what respects yourself. I leave you to reflect on what you have to do, if you have ever so little thought. I come now to consider what concerns myself. How could so extraordinary a thought come into your head, as that I should go to the Sultan, and make a proposal to him, to give his daughter in marriage to you? Suppose I had, not to say the boldness, but the impudence, to present myself before the Sultan, and make so extravagant a request, to whom should I address myself to be introduced to his majesty? Do you not think the first person I should speak to would take me for a mad woman, and chastise me as I should deserve? Suppose there is no difficulty in presenting myself to an audience of the Sultan, as I know there is none to those who go to ask justice, which he distributes equally among his subjects; I know too that to those who

ask some favour, he grants it with pleasure when he sees it is deserved, and the persons are worthy of it. But is that your case? and do you think you have deserved the favour you would have me ask for you? are you worthy of it? What have you done to deserve such a favour? What have you done either for your Prince or country? How have you distinguished yourself? If you have done nothing to merit so great a favour, nor are worthy of it, with what face shall I ask it? How can I open my mouth to make the proposal to the Sultan? His majestic presence and the lustre of his court would presently silence me, who used to tremble before my late husband your father, when I asked him for any thing. Here is another reason, my son, which you do not think of, which is, nobody ever goes to ask a favour of the Sultan without a present; for by a present, they have this advantage, that if for some particular reasons the favour is denied, they are sure to be heard. But what present have you to make? And if you had any that was worthy of the least attention of so great a monarch, what proportion could it bear to the favour you would ask? Therefore, reflect well on what you are about, and consider that you aspire to a thing which is impossible for you to obtain.

Aladdin heard very calmly all that his mother could say to endeavour to dissuade him from his design, and after he had weighed her representation in all points, made answer: I own, mother, it is great rashness in me to presume to carry my pretensions so far; and a great want of consideration, to ask you with so much heat and precipitancy to go and make the proposal of my marriage to the Sultan, without first taking proper measures to procure a favourable reception, and therefore beg your pardon. But be not surprised, that through the violence of my passion I did not at first sight see every thing that was necessary to be done to procure me that happiness I seek after. I love the Princess Badroulboudour beyond all you can imagine; or rather I adore her, and shall always persevere in my design of marrying her; which is a thing I have determined and resolved on. I am obliged to you for the hint you have given me, and look upon it as the first step I ought to take to procure me the happy success I promise myself.

You say, it is not customary to go to the Sultan without a present, and that I have nothing worthy of his acceptance. As to what you say about the present, I agree with you, and own that I never thought of it; but as to what you say that I have nothing fit to present him with, do not you think, mother, that what I brought home with me that day on which I was delivered from an inevitable death, may be an agreeable present? I mean those things you and I both took for coloured glasses; but now I am undeceived, and can tell you that they are jewels of an inestimable value, and fit for the greatest monarchs. I know the worth of them by frequenting the jewellers' shops; and you may take my word for it, all the jewels that I saw in the most capital jewellers' shops were not to be compared to those we have, either for size or beauty, and yet they value them at an excessive price. In short, neither you nor I know the value of ours; but be it as it will, by the little experience I have, I am persuaded that they will be received very favourably by the Sultan: you have a large porcelain dish fit to hold them; fetch it, and let us see how they will look, when we have ranged them according to their different colours.

Aladdin's mother fetched the china dish, and he took the jewels out of the two purses in which he had kept them, and placed them in the dish. But the brightness and lustre they had in the day-time, and the variety of the colours, so dazzled the eyes both of mother and son, that they were astonished beyond measure; for they had only seen them by the light of a lamp; for though Aladdin had seen them hang on the trees like fruit, beautiful to the eye, yet as he was but a boy, he did not take much notice of them; but looked on them only as trinkets.

After they had admired the beauty of this present some time, Aladdin said to his mother, Now you cannot excuse yourself from going to the Sultan, under the pretext of not having a present to make him, since here is one which will gain you a favourable reception.

Though Aladdin's mother, notwithstanding the beauty and lustre of the

present, did not believe it so valuable as her son esteemed it, she thought it might nevertheless be agreeable to the Sultan, and found that she could not have anything to say against it, but was always thinking of the request Aladdin wanted her to make to the Sultan by favour of his present.—My son, said she, I cannot conceive that your present will have its desired effect, and that the Sultan will look upon me with a favourable eye; and I am sure, that if I attempt to acquit myself on this message of yours, I shall have no power to open my mouth; and therefore I shall not only lose my labour, but the present, which you say is so extraordinary, and shall return home again in confusion, to tell you that your hopes are frustrated. I have told you the consequence, and you ought to believe me; but, added she, I will exert my best endeavour to please you, and wish I may have power to ask the Sultan as you would have me; but certainly he will either laugh at me, or send me back like a fool, or be in so great a rage, as to make us both the victims of his fury.

She used a great many more arguments to endeavour to make him change his mind; but the charms of the Princess Badroulboudour had made too great an impression on his heart to dissuade him from his design. Aladdin persisted in desiring his mother to execute his resolution, and she, as much out of tenderness as for fear he should be guilty of a greater piece of extravagance, condescended to his request.

As it was now late, and the time of the day for going to the Sultan's palace was passed, it was put off till the next. The mother and son talked of different matters the remaining part of the day; and Aladdin took a great deal of pains to encourage his mother in the task she had undertaken, to go to the Sultan; while she, notwithstanding all his arguments, could not persuade herself she could ever succeed; and it must be confessed she had reason enough to doubt.—Child, said she to Aladdin, if the Sultan should receive me as favourably as I wish for your sake, and should hear my proposal with calmness, and after this kind reception should think of asking me where lie your riches and your estate, (for he will sooner inquire after these than your person), if, I say, he should ask me the question, what answer would you have me return him?

Let us not be uneasy, mother, replied Aladdin, about what may never happen. First, let us see how the Sultan receives, and what answer he gives you. If it should so fall out, that he desires to be informed of all that you mention, I have thought of an answer, and am confident that the lamp, which has subsisted us so long, will not fail me in time of need.

Aladdin's mother could not say anything against what her son then proposed: but reflected that the lamp might well be capable of doing greater wonders than just providing victuals for them. This consideration satisfied her, and at the same time removed all the difficulties which might have prevented her from undertaking the service she had promised her son with the Sultan; when Aladdin, who penetrated into his mother's thoughts, said to her, Above all things, mother, be sure to keep the secret, for thereon depends the success we have to expect; and, after this caution, Aladdin and his mother parted to go to bed.—But violent love, and the great prospect of so immense a fortune, had so much possessed the son's thoughts, that he could not rest as well as he could have wished. He rose at daybreak, and went presently and awakened his mother, pressing her to get herself dressed to go to the Sultan's palace, and to get in first, as the Grand Wezeer, the other Wezeers, and all the great officers of state, went in to take their seats in the deewan, where the Sultan always assisted in person.

Aladdin's mother did all her son desired. She took the china dish, in which they had put the jewels the day before, tied up in two napkins, one finer than the other, which was tied at four corners for more easy carriage, and set forward for the Sultan's palace, to the great satisfaction of Aladdin. When she came to the gates, the Grand Wezeer, and the other Wezeers and most distinguished lords of the court, were just gone in; and, notwithstanding the crowd of people who had business at the deewan was extraordinarily great, she got into the

deewan, which was a large spacious hall, the entry into which was very magnificent. She placed herself just before the Sultan, Grand Wezeer, and the great lords, who sat in that council, on his right and left hand. Several causes were called, according to their order, and pleaded and adjudged, until the time the deewan generally broke up, when the Sultan, rising, dismissed the council, and returned to his apartment, attended by the Grand Wezeer; the other Wezeers and ministers of state returned, as also did all those whose business called them thither; some pleased with gaining their causes, others dissatisfied at the sentences pronounced against them, and some in expectation of theirs being heard at the next sitting.

Aladdin's mother, seeing the Sultan rise and retire, and all the people go away, judged rightly that he would not come again that day, and resolved to go home. When Aladdin saw her return with the present designed for the Sultan, he knew not at first what to think of her success, and in the fear he was in lest she should bring him some ill news, he had not courage enough to ask her any questions, till his mother, who had never set foot in the Sultan's palace before, and knew not what was every day practised there, freed him from his embarrassment, and said to him, with a great deal of simplicity, Son, I have have seen the Sultan, and am very well persuaded he has seen me too; for I placed myself just before him, and nothing could hinder him from seeing me; but he was so much taken up with all those who talked on all sides of him, that I pitied him, and wondered at his patience to hear them. At last I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was very well pleased, for indeed I began to lose all patience, and was extremely tired with staying so long. But there is no harm done; I will go again to-morrow; perhaps the Sultan may not be so busy.

Though Aladdin's passion was very violent, he was forced to be satisfied with this excuse, and to fortify himself with patience. He had at least the satisfaction to find that his mother had got over the greatest difficulty, which was to procure access to the Sultan, and hoped that the example of those that she saw speak to him would embolden her to acquit herself better of her commission when a favourable opportunity offered to speak to him.

The next morning she went to the Sultan's palace with the present, as early as the day before, but when she came there, she found the gates of the deewan shut, and understood that the council sat but every other day, therefore she must come again the next. This news she carried to her son, whose only relief was to guard himself with patience. She went six times afterwards on the days appointed, placed herself always directly before the Sultan, but with as little success as the first time, and might have perhaps come a thousand times to as little purpose, if the Sultan himself had not taken a particular notice of her: for it is very probable that only those who came with petitions approached the Sultan, and each pleaded their cause in its turn, and Aladdin's mother was not one of them.

That day, at last, after the council had broken up, when the Sultan was returned to his own apartment, he said to his Grand Wezeer, I have for some time observed a certain woman, who comes constantly every day that I go into council, and has something wrapped up in a napkin: she always stands up from the beginning to the breaking up of the council, and affects to place herself just before me. Do you know what she wants?

Sir, replied the Wezeer, who knew no more than the Sultan what she wanted, but had not a mind to seem uninformed, your majesty knows that women often form complaints on trifles; perhaps this woman may come to complain to your majesty, that somebody had sold her some bad flour, or some such trifling matter. The Sultan was not satisfied with this answer, but replied, If this woman comes again next council-day, do not fail to call her, that I may hear what she has to say. The Grand Wezeer made answer by kissing his hand, and lifting it up above his head, signifying his willingness to lose it if he failed.

By this time Aladdin's mother was so much used to go to the council, and stand before the Sultan, that she did not think it any trouble, if she could but

satisfy her son that she neglected nothing that lay in her power to please him: so the next council-day she went to the deewan and placed herself before the Sultan as usual; and before the Grand Wezeer had made his report of business, the Sultan perceived her, and compassionating her for having waited so long, he said to the Wezeer, Before you enter upon any business, remember the woman I spoke to you about; bid her come near, and let us hear and despatch her business first.—The Grand Wezeer immediately called the chief of the officers, who stood ready to obey his commands; and pointing to her, bid him go to that woman, and tell her to come before the Sultan.

The chief of the officers went to Aladdin's mother, and at a sign he gave her, she followed him to the foot of the Sultan's throne, where he left her, and retired to his place by the Grand Wezeer. Aladdin's mother, by the example of a great many others whom she saw salute the Sultan, bowed her head down to the carpet, which covered the steps of the throne, and remained in that posture till the Sultan bid her rise, which she had no sooner done, than the Sultan said to her, Good woman, I have observed you to stand a long time, from the beginning to the rising of the deewan; what business brings you here?

At these words, Aladdin's mother prostrated herself a second time; and when she got up again, said, Monarch of monarchs, before I tell your majesty the extraordinary and almost incredible business which brings me before your high throne, I beg of you to pardon the boldness or rather impudence of the demand I am going to make, which is so uncommon, that I tremble, and am ashamed to propose it to my Sultan. In order to give her the more freedom to explain herself, the Sultan ordered everybody to go out of the deewan but the Grand Wezeer, and then told her she might speak without restraint.

Aladdin's mother, not content with this favour of the Sultan's to save her the trouble and confusion of speaking before so many people, was notwithstanding for securing herself against his anger, which, from the proposal she was going to make, she was not a little apprehensive of; therefore resuming her discourse, she said, I beg of your majesty, if you should think my demand the least injurious or offensive, to assure me first of your pardon and forgiveness.—Well, replied the Sultan, I will forgive you, be it what it will, and no hurt shall come to you: speak boldly.

When Aladdin's mother had taken all these precautions, for fear of the Sultan's anger, she told him faithfully how Aladdin had seen the Princess Badroulboudour, the violent love that fatal sight had inspired him with, the declaration he had made to her of it when he came home, and what representations she had made to dissuade him from a passion, no less injurious, said she, to your majesty, as Sultan, than to the Princess your daughter. But, continued she, my son, instead of taking my advice and reflecting on his boldness, was so obstinate as to persevere in it, and to threaten me with some desperate act, if I refused to come and ask the Princess in marriage of your majesty; and it was not till after an extreme violence on myself, I was forced to have this complaisance for him, for which I beg your majesty once more to pardon not only me, but forgive Aladdin my son for entertaining such a rash thought as to aspire to so high an alliance.

The Sultan hearkened to this discourse with a great deal of mildness, without shewing the least anger or passion; but before he gave her any answer, he asked her what she had brought tied up in that napkin. She took the china dish, which she had set down at the foot of the throne, before she prostrated herself before him; she untied it, and presented it to the Sultan.

The Sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful, and valuable jewels collected in one dish. He remained for some time motionless with admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand, and crying out in a transport of joy, How rich and how beautiful! After he had admired and handled all the jewels, one after another, he turned about to his Grand Wezeer, and showing him the dish, said, Look here, and confess that your eyes never beheld anything so rich and beautiful before.—The Wezeer was charmed.—

Well, continued the Sultan, what sayest thou to such a present! Is it not worthy of the Princess my daughter? And ought I not to bestow her on one who values her at so great a price?

These words put the Grand Wezeer into a strange agitation. The Sultan had some time before signified to him his intention of bestowing the Princess his daughter on a son of his; therefore he was afraid, and not without grounds, that the Sultan, dazzled by so rich and extraordinary a present, might change his mind.—Thereupon, going to him, and whispering him in the ear, he said to him, Sir, I cannot but own that the present is worthy of the Princess; but I beg of your majesty to grant me three months before you come to a resolution. I hope, before that time, my son, on whom you have had the goodness to look with a favourable eye, will be able to make a nobler present than Aladdin, who is an entire stranger to your majesty.

The Sultan, though he was very well persuaded that it was not possible for the Wezeer to provide so considerable a present for his son to make the Princess, yet he hearkened to him, and granted him that favour. So turning about to Aladdin's mother, he said to her, Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the Princess, my daughter till some furniture I design for her be got ready, which cannot be finished these three months; but at the expiration of that time come again.

Aladdin's mother returned home much more overjoyed than she could have imagined, for she looked upon her access to the Sultan as a thing impossible; and besides, she had met with a favourable answer, instead of the refusal and confusion she had expected. From two circumstances, Aladdin, when he saw his mother return, judged that she brought him good news; the one was, that she returned sooner than ordinary: and the next was the gaiety of her countenance,—Well, mother, said he to her, may I entertain any hopes, or must I die with despair? When she had pulled off her veil, and had sat herself down on the sofa by him, she said to him, Not to keep you long in suspense, son, I will begin by telling you, that instead of thinking of dying, you have every reason to be very well satisfied. Then pursuing her discourse, she told him how that she had an audience before everybody else, which made her come home so soon; the precautions she had taken lest she should have displeased the Sultan, by making the proposal of marriage between him and the Princess Badroulboudour, and the favourable answer she had from the Sultan's own mouth; and that, as far as she could judge, the present wrought that powerful effect. But when I least expected it, said she, and he was going to give me an answer, the Grand Wezeer whispered him in the ear, and I was afraid it might be some obstacle to his good intentions towards us.

Aladdin thought himself the most happy of all men, at hearing of this news, and thanked his mother for all the pains she had taken in the pursuit of this affair, the good success of which was of so great importance to his peace. Though, through his impatience to enjoy the object of his passion, three months seemed an age, yet he disposed himself to wait with patience, relying on the Sultan's word, which he looked upon as irrevocable. But all that time he not only counted the hours, days, and weeks, but every moment.—When two of the three months were past, his mother one evening going to light the lamp, and finding no oil in the house, went out to buy some, and when she came into the city, found a general rejoicing. The shops, instead of being shut up, were open, dressed with foliage, everyone striving to show their zeal in the most distinguished manner. The streets were crowded with officers in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen.—Aladdin's mother asked the oil-merchant what was the meaning of all these doings.—Whence came you, good woman, said he, that you don't know that the Grand Wezeer's son is to marry the Princess Badroulboudour, the Sultan's daughter, to-night? She will presently return from the baths; and these officers that you see are to assist at the cavalcade to the palace, where the ceremony will be solemnized.

This was news enough to Aladdin's mother. She ran till she was quite out of breath home to her son, who little suspected any such thing. Child, cried

she, you are undone! You depend on the Sultan's fine promises, but they will come to nothing.—Aladdin was terribly alarmed at these words. Mother, replied he, how do you know the Sultan has been guilty of a breach of promise!—This night, answered the mother, the Grand Wezeer's son is to marry the Princess Badroulboudour. She then related how she had heard it; so that from all circumstances, he had no reason to doubt the truth of what she said.

At this account Aladdin was thunderstruck. Any other man would have sunk under the shock; but a secret motive of jealousy soon roused his spirits, and he bethought himself of the lamp, which had till then been so useful to him: and without venting his rage in empty words against the Sultan, the Wezeer, or his son, he only said, Perhaps, mother, the Wezeer's son may not be so happy to-night as he promises himself: while I go into my chamber a moment, do you go and get supper ready. She accordingly went about it, and she guessed that her son was going to make use of the lamp, to prevent, if possible, the consummation of the marriage.

When Aladdin had got into his chamber, he took the lamp, and rubbed it in the same place as before, and immediately the Jinnee appeared, and said to him, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.—Hear me, said Aladdin; thou hast hitherto brought me whatever I wanted as to provisions; but now I have business of the greatest importance for thee to execute. I have demanded the Princess Badroulboudour in marriage of the Sultan her father; he promised her to me, but only asked three months' time; and instead of keeping that promise, has this night, before the expiration of that time, married her to the Grand Wezeer's son. I have just heard this, and have no doubt of it. What I ask of you is, that as soon as the bride and bridegroom are in bed, you bring them both hither in their bed.—Master, replied the Jinnee, I will obey you. Have you any other commands? None at present, answered Aladdin; and then the Jinnee disappeared.

Aladdin went down stairs, and supped with his mother, with the same tranquillity of mind as usual; and after supper, talked of the Princess's marriage as of an affair wherein he had not the least concern; and afterwards returned to his own chamber again, and left his mother to go to bed; but he for his part, sat up till the Jinnee had executed his orders.

In the mean time, everything was prepared with the greatest magnificence in the Sultan's palace to celebrate the Princess's nuptials; and the evening was spent with all the usual ceremonies and great rejoicings till midnight, when the Grand Wezeer's son, on a signal given him by the chief of the Princess's eunuchs, slipped away from the company, and was introduced by that officer into the Princess's apartment, where the nuptial bed was prepared. He went to bed first, and in a little time after, the Sultaness, accompanied by her own women, and those of the Princess, brought the bride, who, according to the custom of new married ladies, made great resistance. The Sultaness herself helped to undress her, put her into bed by a kind of violence; and after having kissed her, and wished her good-night, retired with all the women, and the last who came out shut the door.

No sooner was the door shut, but the Jinnee, as the faithful slave of the lamp, and punctual in executing the command of those who possessed it, without giving the bridegroom the least time to caress his bride, to the great amazement of them both, took up the bed, and transported it in an instant into Aladdin's chamber, where he set it down.

Aladdin, who waited impatiently for this moment, did not suffer the Wezeer's son to remain long in bed with the Princess. Take this new-married man, said he to the Jinnee, and shut him up in the house of office, and come again to-morrow morning after daybreak. The Jinnee presently took the Wezeer's son out of bed, and carried him in his shirt whither Aladdin bid him; and after he had breathed upon him, which prevented his stirring, he left him there.

Great as was Aladdin's love for the Princess Badroulboudour, he did not talk much to her when they were alone; but only said with a passionate air, Fear nothing, adorable Princess; you are here in safety: for notwithstanding the

violence of my passion, which your charms have kindled, it shall never exceed the bounds of the profound respect I owe you. If I have been forced to come to this extremity, it is not with any intention of affronting you, but to prevent an unjust rival's possessing you, contrary to the Sultan your father's promise in favour of me.

The Princess, who knew nothing of these particulars, gave very little attention to what Aladdin could say. The fright and amazement of so unexpected an adventure had put her into such a condition, that he could not get one word from her. However, he undressed himself, and got into the Wezeer's son's place, and lay with his back to the Princess, putting a sabre between himself and her to show that he deserved to be punished, if he attempted anything against her honour.

Aladdin, very well satisfied with having thus deprived his rival of the happiness he had flattered himself with enjoying that night, slept very quietly, though the Princess Badroulboudour never passed a night so ill in her life: and if we consider the condition the Jinnee left the Grand Wezeer's son in, we imagine that the new bridegroom spent it much worse.

Aladdin had no occasion the next morning to rub the lamp to call the Jinnee; he came at the hour appointed, and just when he had done dressing himself, and said to him, I am here, master; what are your commands? Go, said Aladdin, fetch the Wezeer's son out of the place where you left him, and put him into his bed again, and carry it to the Sultan's palace, from whence you brought it. The Jinnee presently returned with the Wezeer's son. Aladdin took up his sabre, the bridegroom was laid by the Princess, and in an instant the nuptial bed was transported into the same chamber of the palace from whence it had been brought. But we must observe, that all this time the Jinnee never appeared either to the Princess or the Grand Wezeer's son. His hideous form would have made them die with fear. Neither did they hear any thing of the discourse between Aladdin and him; they only perceived the motion of the bed, and their transportation from one place to another; which we may well imagine was enough to frighten them.

As soon as the Jinnee had set down the nuptial-bed in its proper place, the Sultan, curious to know how the Princess his daughter had spent the wedding-night, opened the door to wish her good morning. The Grand Wezeer's son, who was almost perished with cold, by standing in his shirt all night, and had not had time to warm himself in bed, no sooner heard the door open, but he got out of bed, and ran into the wardrobe, where he had undressed himself the night before.

The Sultan went to the bedside, kissed the Princess between the eyes, according to custom, wishing her a good-morrow, and asked her, smiling, how she had passed the night. But lifting up her head, and looking at her more earnestly, he was so extremely surprised to see her so melancholy, and that neither by a blush nor any other sign she could satisfy his curiosity. She only cast at him a sorrowful look, expressive of great affliction or great dissatisfaction. He said a few words to her: but finding that he could not get a word from her, he attributed it to her modesty, and retired. Nevertheless, he suspected that there was something extraordinary in this silence, and thereupon went immediately to the Sultaness's apartment, and told her in what a state he found the Princess, and how she received him.—Sir, said the Sultaness, your majesty ought not to be surprised at this behaviour; all new-married people always have a reserve about them the next day; she will be quite another thing in two or three days' time, and then she will receive the Sultan her father as she ought; but I will go and see her, added she; I am very much deceived if she receives me in the same manner.

As soon as the Sultaness was dressed, she went to the Princess's apartment, who was still in bed. She undrew the curtain, wished her good-morrow, and kissed her. But how great was her surprise when she returned no answer; and looking more attentively at her, she perceived her to be very much dejected, which made her judge that something had happened, which he did not understand. How comes it, child, said the Sultaness, that you do not return my

caresses? Ought you to treat your mother after this manner? And do you think I do not know what may have happened in your circumstances? I am apt to believe you do not think so, and something extraordinary has happened: come, tell me freely, and leave me no longer in a painful suspense.

At last the Princess Badroulboudour broke silence with a great sigh, and said, Alas! madam, most honoured mother, forgive me if I have failed in the respect I owe you. My mind is so full of the extraordinary things which have befallen me this night, that I have not yet recovered my amazement and fright, and scarce know myself.—Then she told her, how the instant after she and her husband were in bed, the bed was transported into a dark dirty room, where he was taken from her and carried away, where she knew not, and she was left alone with a young man, who, after he had said something to her, which her fright did not suffer her to hear, laid himself down by her, in her husband's place, but first put his sabre between them; and in the morning her husband was brought to her again, and the bed was transported back to her own chamber in an instant. All this, said she, was but just done when the Sultan my father came into my chamber. I was so overwhelmed with grief, that I had not power to make him one word of answer; therefore I am afraid that he is offended at the manner in which I received the honour he did me; but I hope he will forgive me, when he knows my melancholy adventure, and the miserable state I am in at present.

The Sultaness heard all the Princess told her very patiently, but would not believe it. You did well, child, said she, not to speak of this to your father: take care not to mention it to anybody; for you will certainly be thought mad if you talk at this rate.—Madam, replied the Princess, I can assure you I am in my right senses: ask my husband, and he will tell you the same story.—I will, said the Sultaness; but if he should talk in the same manner, I shall not be better persuaded of the truth. Come, rise, and throw off this idle fancy; it will be a fine story indeed, if all the feasts and rejoicings in the kingdom should be interrupted by such a vision. Do not you hear the trumpets sounding, and drums beating, and concerts of the finest music? Cannot all these inspire you with joy and pleasure, and make you forget all the fancies you tell me of? At the same time the Sultaness called the Princess's women, and after she had seen her get up, and set her at her toilet, she went to the Sultan's apartment, and told him that her daughter had got some odd notions in her head, but that there was nothing in them.

Then she sent for the Wezeer's son, to know of him something of what the Princess had told her; but he, thinking himself highly honoured to be allied to the Sultan, resolved to disguise the matter. Son-in-law, said the Sultaness, are you as much infatuated as your wife? Madam, replied the Wezeer's son, may I be so bold as to ask the reason of that question; Oh! that is enough, answered the Sultaness; I ask no more, I see you are wiser than her.

The rejoicings lasted all that day in the palace, and the Sultaness, who never left the Princess, forgot nothing to divert her, and induce her to take part in the various diversions and shows; but she was so struck with the idea of what had happened to her that night, that it was easy to see her thoughts were entirely taken up about it. Neither was the Grand Wezeer's son's affliction less, but his ambition made him disguise it, and nobody doubted but he was a happy bridegroom.

Aladdin, who was well acquainted with what passed in the palace, never disputed but that the new-married couple were to lie together again that night, notwithstanding the troublesome adventure of the night before; and therefore, having as great an inclination to disturb them, he had recourse to his lamp, and when the Jinnee appeared, and offered his service, he said to him, The Grand Wezeer's son and the Princess Badroulboudour are to lie together again to-night: go, and as soon as they are in bed, bring the bed hither, as thou didst yesterday.

The Jinnee obeyed Aladdin as faithfully and exactly as the day before; the Grand Wezeer's son passed the night as coldly and disagreeably as before, and the Princess had the mortification again to have Aladdin for her bedfellow with

the sabre between them. The Jinnee, according to Aladdin's orders, came the next morning, and brought the bridegroom and laid him by his bride, and then carried the bed and new-married couple back again to the palace.

The Sultan, after the reception the Princess Badroulboudour had given him the day before, was very anxious to know how she passed the second night, and if she would give him the same reception, and therefore went into her chamber as early as the morning before. The Grand Wezeer's son, more ashamed and mortified with the ill success of this last night, no sooner heard him coming, but he jumped out of bed, and ran hastily into the wardrobe. The Sultan went to the Princess's bedside, and after the caresses he had given her the former morning, bid her good-morrow. Well, daughter, he said, are you in a better humour than you were yesterday morning? Still the Princess was silent, and the Sultan perceived her to be more troubled, in greater confusion than before, and doubted not but that something very extraordinary was the cause; but, provoked that his daughter should conceal it, he said to her in a rage, with his sabre in his hand, Daughter, tell me what is the matter, or I will cut off your head immediately.

The Princess, more frightened at the menaces and tone of the enraged Sultan, than at the sight of the drawn sabre, at last broke silence, and said, with tears in her eyes, My dear father and Sultan, I ask your majesty's pardon if I have offended you, and hope, that out of your goodness and clemency you will have compassion on me, when I have told you in what a miserable condition I have spent this last night and the night before.

After this preamble, which appeased and affected the Sultan, she told him what had happened to her in so moving a manner, that he, who loved her tenderly, was most sensibly grieved. She added, If your majesty doubts the truth of this account, you may inform yourself from my husband, who, I am persuaded, will tell you the same thing.

The Sultan immediately felt all the extreme uneasiness so surprising an adventure must have given the Princess. Daughter, said he, you are very much to blame for not telling me this yesterday, since it concerns me as much as yourself. I did not marry you with an intention to make you miserable, but that you might enjoy all the happiness you deserve and might hope for from a husband, who to me seemed agreeable to you. Efface all these troublesome ideas out of your memory; I will take care and give orders that you shall have no more such disagreeable and insupportable nights.

As soon as the Sultan got back to his own apartment, he sent for the Grand Wezeer. Wezeer, said he, have you seen your son, and has he not told you any thing? The Wezeer replied, No. Then the Sultan related all that the Princess Badroulboudour had told him, and afterwards said, I do not doubt but that my daughter has told me the truth; but nevertheless I should be glad to have it confirmed by your son; therefore go and ask him how it was.

The Grand Wezeer went immediately to his son, and communicated to him what the Sultan had told him, and enjoined him to conceal nothing from him, but to tell him the whole truth. I will disguise nothing from you, father, replied the son, for indeed all that the Princess says is true; but what relates particularly to myself she knows nothing of. After my marriage, I have passed two such nights as are beyond imagination or expression; not to mention the fright I was in, to feel my bed lifted up four times, and transported from one place to another, without being able to guess how it was done. You shall judge of the miserable condition I was in, to pass two whole nights in nothing but my shirt, standing in a kind of privy, unable to stir out of the place where I was put, or to make the least movement, though I could not perceive any obstacle to prevent me. Yet I must tell you that all this ill usage does not in the least lessen those sentiments of love, respect, and gratitude I entertain for the Princess, and of which she is so deserving; but I must confess, that notwithstanding all the honour and splendour that attends my marrying my sovereign's daughter, I would much rather die, than live longer in so great an alliance, if I must undergo what I have already endured. I do not doubt but that the Princess entertains the same sentiments, and that she will readily agree to a

separation, which is so necessary both for her repose and mine. Therefore, father, I beg you, by the same tenderness you had for me to procure me so great an honour, to get the Sultan's consent that our marriage may be declared null and void.

Notwithstanding the Grand Wezeer's ambition to have his son allied to the Sultan, the firm resolution he saw he had formed to be separated from the Princess, made him not think it proper to propose to him to have a little patience for a few days, to see if this disappointment would not have an end; but left him to go and give the Sultan an account of what he had told him, assuring him that all was but too true. Without waiting till the Sultan himself, whom he found pretty much disposed to it, spoke of breaking off the marriage, he begged of him to give his son leave to retire from the palace; alleging for an excuse, that it was not just that the Princess should be a moment longer exposed to so terrible a persecution upon his son's account.

The Grand Wezeer found no great difficulty to obtain what he asked. From that instant the Sultan, who had determined it already, gave orders to put a stop to all rejoicings in the palace and town, and sent expresses to all parts of his dominions to countermand his first orders; and, in a short time, all rejoicings ceased.

This sudden and unexpected change gave rise both in the city and kingdom to various speculations and inquiries; but no other account could be given of it, except that both the Wezeer and his son went out of the palace very much dejected. Nobody but Aladdin knew the secret. He rejoiced within himself for the happy success procured for him by his lamp, which now he had no more occasion to rub to produce the Jinnee, to prevent the consummation of the marriage, which he had certain information was broken off, and that his rival had left the palace. But, what is most particular, neither the Sultan nor the Grand Wezeer, who had forgot Aladdin and his request, had the least thought that he had any hand in the enchantment which caused the dissolution of the marriage.

Nevertheless, Aladdin waited till the three months were completed, which the Sultan had appointed for the consummation of the marriage between the Princess Badroulboudour and himself; but the next day he sent his mother to the palace, to remind the Sultan of his promise.

Aladdin's mother went to the palace, as her son had bid her, and stood before the deewan in the same place as before. The Sultan had no sooner cast his eyes upon her, but he knew her again, and remembered her business, and how long he had put her off; therefore when the Grand Wezeer was beginning to make his report, the Sultan interrupted him, and said, Wezeer, I see the good woman who made me the present some months ago; forbear your report till I have heard what she has to say. The Wezeer then looking about the deewan, presently perceived Aladdin's mother, and sent the chief of the officers for her.

Aladdin's mother came to the foot of the throne, and prostrated herself as usual, and when she rose up again, the Sultan asked her what she would have. Sir, said she, I come to represent to your majesty, in the name of my son Aladdin, that the three months, at the end of which you ordered me to come again, are expired; and to beg you to remember your promise.

The Sultan, when he took his time to answer the request of this good woman the first time he saw her, little thought of hearing any more of a marriage, which he imagined must be very disagreeable to the Princess, when he only considered the meanness and poverty of Aladdin's mother in her dress, not above the common run: but this summons for him to be as good as his word was somewhat embarrassing to him; he declined giving an answer till he had consulted his Wezeer, and signified to him the little inclination he had to conclude a match for his daughter with a stranger, whose fortune he supposed to be very mean indeed.

The Grand Wezeer freely told the Sultan his thoughts on the matter, and said to him, In my opinion, sir, there is an infallible way for your majesty to avoid a match so disproportionable, without giving Aladdin, were he better known to your majesty, any cause of complaint; which is, to set so high a

value upon the Princess, that were he never so rich, he could not come up to. This is the only way to make him desist from so bold, not to say rash, an undertaking, which he never weighed before he engaged in it.

The Sultan approving of the Grand Wezeer's advice, turned about to Aladdin's mother, and after some reflection, said to her, Good woman, it is true sultans ought to be as good as their word, and I am ready to keep mine, by making your son happy by the marriage of the Princess my daughter. But as I cannot marry her without some valuable consideration from your son, you may tell him, I will fulfil my promise as soon as he shall send me forty basins of massy gold, brimful of the same things you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many and handsome well-made white slaves, all dressed magnificently. On these conditions I am ready to bestow the Princess my daughter on him; therefore, good woman, go and tell him so, and I will wait till you bring me his answer.

Aladdin's mother prostrated herself a second time before the Sultan's throne, and retired. In her way home she laughed within herself at her son's foolish imagination. Where, said she, can he get so many such large gold basins, and enough of that coloured glass to fill them? Must he go again to that subterraneous abode, the entrance to which is stopped up, and gather them off the trees? But where will he get so many such slaves as the Sultan requires? It is altogether out of his power, and I believe he will not be well satisfied with my embassy this time.—When she came home, full of these thoughts, she said to her son, Indeed, child, I would not have you think any farther of your marriage with the Princess Badroulboudour. The Sultan received me very kindly, and I believe he was well inclined to you; but if I am not very much deceived, the Grand Wezeer has made him change his mind, as you will guess from what I have to tell you. After I had represented to his majesty that the three months were expired, and begged of him to remember his promise, I observed that he whispered with his Grand Wezeer before he gave me this answer. Then she gave her son an exact account of what the Sultan said to her, and the conditions on which he consented to the match. Afterwards she said to him, The Sultan expects your answer immediately; but, continued she, laughing, I believe he may wait long enough.

Not so long, mother, as you imagine, replied Aladdin; the Sultan is mistaken if he thinks by this exorbitant demand to prevent my entertaining thoughts of the Princess. I expected greater difficulties, and that he would have set a higher price upon that incomparable Princess. But I am very well pleased; his demand is but a trifle to what I could have done for her. But while I think of satisfying his request, go and get us something for dinner, and leave the rest to me.

As soon as Aladdin's mother was gone out to market, Aladdin took up the lamp, and rubbing it, the Jinnee appeared, and offered his service as usual. The Sultan, said Aladdin to him, gives me the Princess his daughter in marriage: but demands first of me forty large basins of massy gold, brimful of the fruits of the garden from whence I took this lamp you are slave to; and these he expects to have carried by as many black slaves, each preceded by a young handsome well-made white slave, richly clothed. Go, and fetch me this present as soon as possible, that I may send it to him before the deewan breaks up. The Jinnee told him his command should be immediately obeyed, and disappeared.

In a little time afterwards the Jinnee returned with forty black slaves, each bearing on his head a basin of massy gold of twenty marks' weight, full of pearls, diamonds, rubies, and emeralds, all larger and more beautiful than those presented to the Sultan before. Each basin was covered with a silver stuff, embroidered with flowers of gold: all these, and the white slaves, quite filled the house, which was but a small one, and the little court before it, and the little garden behind. The Jinnee asked Aladdin if he had any other commands? Aladdin telling him he wanted nothing further then, the Jinnee disappeared.

When Aladdin's mother came from market, she was in a great surprise to see so many people and such vast riches. As soon as she had laid down her

provisions, she was going to pull off her veil; but Aladdin prevented her, and said, Mother, let us lose no time: but before the Sultan and the deewan rise, I would have you return to the palace, and go with this present, as the dowry he asked for the Princess Badroulboudour, that he may judge by my diligence and exactness of the ardent and sincere zeal I have to procure myself the honour of this alliance.—Without waiting for his mother's making a reply, Aladdin opened the street-door, and made the slaves walk out; a white slave followed always by a black one with a basin on his head. When they were all got out, the mother followed the last black slave, and he shut the door, and then retired to his chamber, full of hopes that the Sultan, after this present, which was such as he required, would at length receive him as his son-in-law.

The first white slave that went out of the house made all the people who were going by and saw him, stop; and before they were all got out of the house, the streets were crowded with spectators, who ran to see so extraordinary and noble a sight. The dress of each slave was so rich, both for the stuff and the jewels, that those who were dealers in them valued each at no less than a million of money; besides, the neatness and propriety of the dress, the good grace, noble air, and delicate shape and proportion of each slave, was unparalleled; their grave walk at an equal distance from each other, the lustre of the jewels, which were large, and curiously set in their girdles of massy gold, in beautiful symmetry, and those ensigns of precious stones in their hats, which were of so particular a taste, put the crowds of spectators into so great admiration, that they could not be weary of gazing at them, and following them with their eyes as far as possible; but the streets were so crowded with people that none could move out of the spot they stood on. As they were to pass through a great many streets to go to the palace, a great part of the inhabitants had an opportunity of seeing them. As soon as the first of these slaves arrived at the palace-gate, the porters formed themselves into order, and took him for a king, by the richness and magnificence of his habit, and were going to kiss the hem of his garment; but the slave, who was instructed by the Jinnee, prevented them, and said, We are only slaves; our master will appear at a proper time.

Then this slave, followed by the rest, advanced into the second court, which was very spacious, and in which the Sultan's household was ranged during the sitting of the deewan. The magnificence of the officers who stood at the head of their troops, was very much eclipsed by the slaves who bare Aladdin's present, of which they themselves made a part. Nothing was ever seen so beautiful and brilliant in the Sultan's palace before; and all the lustre of the lords of his court was not to be compared to them.

As the Sultan, who had been informed of their march and coming to the palace, had given orders for them to be admitted when they came, they met with no obstacle, but went into the deewan in good order, one part filing to the right and the other to the left. After they were all entered, and had formed a great semicircle before the Sultan's throne, the black slaves laid the basins on the carpet, and prostrated themselves, touching the carpet with their foreheads, and at the same time the white slaves did the same. When they all rose again, the black slaves uncovered the basins, and then all stood with their arms crossed over their breasts with great modesty.

In the meantime Aladdin's mother advanced to the foot of the throne, and having paid her respects, said to the Sultan, Sir, my son Aladdin is sensible this present, which he has sent your majesty, is much below the Princess Badroulboudour's worth; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the Princess, with the greater confidence, that he has endeavoured to conform to the conditions you were pleased to impose on him.

The Sultan was not able to give the least attention to this compliment of Aladdin's mother. The moment he cast his eyes on the forty basins, brimful of the most precious, brilliant, and beautiful jewels he had ever seen, and the fourscore slaves, who appeared, by the comeliness of their persons, and the richness and magnificence of their dress, like so many kings, he was so struck,

that he could not recover from his admiration; but, instead of answering the compliment of Aladdin's mother, addressed himself to the Grand Wezeer, who could not any more than the Sultan comprehend from whence such a profusion of riches could come.—Well, Wezeer, said he aloud, Who do you think it can be that has sent me so extraordinary a present, and neither of us know? Do you think him worthy of the Princess Badroulboudour, my daughter?

The Wezeer, notwithstanding his envy and grief to see a stranger preferred to be the Sultan's son-in-law before his son, durst not disguise his sentiments. It was too visible that Aladdin's present was more than sufficient to merit his being received into that great alliance; therefore, adopting the Sultan's sentiments, he returned this answer: I am so far, sir, from having any thoughts that the person who has made your majesty so noble a present is unworthy of the honour you would do him, that I should be bold to say he deserved much more, if I was not persuaded that the greatest treasure in the world ought not to be put in a balance with the Princess, your majesty's daughter. This advice was applauded by all the lords who were then in council.

The Sultan made no longer hesitation, nor thought of informing himself whether Aladdin was endowed with all the qualifications requisite in one who aspired to be his son-in-law. The sight alone of such immense riches, and Aladdin's diligence in satisfying his demand, without starting the least difficulty on the exorbitant conditions he had imposed on him, easily persuaded him that he could want nothing to render him accomplished, and such as he desired. Therefore, to send Aladdin's mother back with all the satisfaction she could desire, he said to her, Good woman, go and tell your son that I wait to receive him with open arms and embrace him: and the more haste he makes to come and receive the Princess my daughter from my hands, the greater pleasure he will do me.

As soon as Aladdin's mother retired, overjoyed as a woman in her condition must be, to see her son raised beyond all expectations to such great fortune, the Sultan put an end to the audience for that day; and, rising from his throne, ordered that the Princess's eunuchs should come and carry those basins into their mistress's apartment, whither he went himself to examine them with her at his leisure. The fourscore slaves were not forgotten, but were conducted into the palace; and some time after, the Sultan, telling the Princess Badroulboudour of their magnificent appearance, ordered them to be brought before her apartment, that she might see through the lattices whether he exaggerated or not in his account of them.

In the meantime, Aladdin's mother got home, and showed in her air and countenance the good news she brought her son. My son, said she to him, you have now all the reason in the world to be pleased: you are, contrary to my expectations, arrived at the height of your desires, and you know what I always told you. Not to keep you too long in suspense, the Sultan, with the approbation of the whole court, has declared that you are worthy to possess the Princess Badroulboudour, and waits to embrace you, and conclude your marriage; therefore you must think of making some preparations for that interview, that may answer the high opinion he has formed of your person; and after the wonders I have seen you do, I am persuaded nothing can be wanting. But I must not forget to tell you, the Sultan waits for you with great impatience, therefore lose no time to go to him.

Aladdin, charmed with this news, and full of the object which possessed his soul, made his mother very little reply, but retired to his chamber. There, after he had rubbed his lamp, which had never failed him in whatever he wished for, the obedient Jinnee appeared. Jinnee, said Aladdin, I want to bathe immediately; and you must afterwards provide me the richest and most magnificent habit ever worn by a monarch. No sooner were the words out of his mouth, but the Jinnee rendered him, as well as himself, invisible, and transported him into a bath of the finest marble of all sorts of colours; where he was undressed, without seeing by whom, in a neat and spacious hall. From the hall he was led to the bath, which was of a moderate heat, and he was there rubbed and washed with all sorts of scented water. After he had passed

through several degrees of heat he came out quite a different man from what he was before. His skin was clear, white, and red, and his body lightsome and free; and when he returned into the hall, he found, instead of his own, a suit, the magnificence of which very much surprised him. The Jinnee helped him to dress, and when he had done, transported him back to his own chamber, where he asked him if he had any other commands?—Yes, answered Aladdin; I expect you should bring me as soon as possible a horse, that surpasses in beauty and goodness the best in the Sultan's stables, with a saddle, bridle, and housing, and other accoutrements, worth a million of money. I want also twenty slaves, as richly clothed as those who carried the present to the Sultan, to walk by my side, and follow me, and twenty more such to go before me in two ranks. Besides these, bring my mother six women slaves to wait on her, as richly dressed at least as any of the Princess Badroulboudour's, each loaded with a complete suit fit for any sultaness. I want also ten thousand pieces of gold in ten purses. Go, and make haste.

As soon as Aladdin had given these orders, the Jinnee disappeared, and presently returned with the horse, the forty slaves, ten of whom carried each a purse with one thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin's mother, wrapped up in a piece of silver stuff, and presented them all to Aladdin.

Of the ten purses Aladdin took but four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the Sultan's palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left. Afterwards he presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use.

When Aladdin had thus settled matters, he told the Jinnee he would call for him when he wanted him, and thereupon the Jinnee disappeared. Aladdin's thoughts now were only of answering, as soon as possible, the desire the Sultan had shown to see him. He despatched one of the forty slaves to the palace, with an order to address himself to the chief of the officers, to know when he might have the honour to come and throw himself at the Sultan's feet. The slave soon acquitted himself of his message, and brought for answer that the Sultan waited for him with impatience.

Aladdin immediately mounted his horse, and began his march in the order we have already described; and though he never was on a horse's back before, he appeared with such extraordinary grace, that the most experienced horseman would not have taken him for a novice. The streets through which he was to pass were almost instantly filled with an innumerable concourse of people, who made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold into the air on both sides. Neither did these acclamations and shouts of joy come only from those who scrambled for the money, but from a superior rank of people, who could not forbear applauding publicly Aladdin's generosity. Not only those who knew him once when he played in the streets like a vagabond, did not know him again; those who saw him but a little while before hardly knew him, so much were his features altered: such were the effects of the lamp, as to procure by degrees to those who possessed it perfections agreeable to the rank the right use of it advanced them to. Much more attention was paid to Aladdin's person than to the pomp and magnificence of his attendants, which had been taken notice of the day before, when the slaves walked in procession with the present to the Sultan. Nevertheless the horse was very much admired by good judges, who knew not how to discern his beauties, without being dazzled with the jewels and richness of the furniture; and when the report was everywhere spread about that the Sultan was going to give the Princess Badroulboudour in marriage to him, nobody regarded his birth, nor envied his good fortune, so worthy he seemed of it.

When he arrived at the palace everything was prepared for his reception;

and when he came to the second gate, he would have alighted from his horse, agreeably to the custom observed by the Grand Wezeer, the generals of the armies, and the governors of the provinces of the first rank; but the chief of the officers, who waited on him by the Sultan's order, prevented him, and attended him to the council hall, where he helped him to dismount; though Aladdin opposed him very much, but could not prevail. The officers formed themselves in two ranks at the entrance of the hall. The chief put Aladdin on his right hand, and through the midst of them led him to the Sultan's throne.

As soon as the Sultan perceived Aladdin, he was no less surprised to see him more richly and magnificently clothed than ever he had been himself, than surprised at his good mien, fine shape, and a certain air of unexpected grandeur, very different from the meanness his mother appeared in.

But notwithstanding, his amazement and surprise did not hinder him from rising off his throne, and descending two or three steps quick enough to prevent Aladdin's throwing himself at his feet. He embraced him with all the demonstrations of friendship. After this civility, Aladdin would have cast himself at his feet again; but he held him fast by the hand, and obliged him to sit between him and the Grand Wezeer.

Then Aladdin, resuming his discourse, said, I receive, sir, the honour which your majesty out of your great goodness is pleased to confer on me; but permit me to tell you that I have not forgotten that I am your slave; that I know the greatness of your power, and that I am not insensible how much my birth is below the splendour and lustre of the high rank to which I am raised. If any way, continued he, I could have merited so favourable a reception, I confess I owe it merely to the boldness which chance inspired in me to raise my eyes, thoughts, and desires to the divine Princess, who is the object of my wishes. I ask your majesty's pardon for my rashness, but I cannot dissemble, that I should die with grief if I should lose my hopes of seeing them accomplished.

My son, answered the Sultan, embracing him a second time, you would wrong me to doubt for a moment of my sincerity: your life from this moment is too dear to me not to preserve it, by presenting you with the remedy which is at my disposal. I prefer the pleasure of seeing and hearing you before all your treasure added to mine.

After these words the Sultan gave a signal, and immediately the air echoed with the sound of trumpets and hautboys, and their musical instruments; and at the same time the Sultan led Aladdin into a magnificent hall, where there was prepared a noble feast. The Sultan and Aladdin ate by themselves; the Grand Wezeer and the great lords of the court, according to their dignity and rank, waited all the time. The conversation turned on different subjects; but all the while the Sultan took a great pleasure in seeing him, that he hardly ever took his eyes off him; and throughout all their conversation Aladdin showed so much sense, as confirmed the Sultan in the good opinion he had of him.

After the feast, the Sultan sent for the chief Kadee of his capital, and ordered him to draw up immediately a contract of marriage between the Princess Badroulboudour his daughter, and Aladdin. In the mean time the Sultan and he entered into another conversation on various subjects, in the presence of the Grand Wezeer and the lords of the court, who all admired the solidity of his wit, the great ease and freedom wherewith he delivered himself, and the beautiful thoughts, and his delicacy in expressing them.

When the Kadee had drawn up the contract in all the requisite forms, the Sultan asked Aladdin if he would stay in the palace, and solemnize the ceremonies of marriage that day.—To which he answered, Sir, though great is my impatience to enjoy your majesty's goodness, yet I beg of you to give me leave to defer it till I have built a palace fit to receive the Princess in; I therefore desire you to grant me a convenient spot of ground near your palace, that I may come the more frequently to pay my respects to you, and I will take care to have it finished with all diligence. Son, said the Sultan, take what ground you think proper; there is land enough before my palace; but consider, I cannot then see you so soon united with my daughter, which would complete my joy.

After these words he embraced Aladdin again, who took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin mounted his horse again, and returned home in the same order he came, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and called the Jinnee as before, who in the usual manner made him a tender of his service. Jinnee, said Aladdin, I have all the reason in the world to commend your exactness in executing hitherto punctually whatever I have asked you to do; but now, if you have any regard for the lamp your mistress, you must show, if possible, more zeal and diligence than ever. I would have you build me, as soon as you can, a palace over against and at a proper distance from the Sultan's, fit to receive my spouse the Princess Badroulboudour. I leave the choice of the materials to you; that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours, and of the rest of the building. But I expect, that in the highest story of this palace you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; that each front shall contain six windows, the lattices of all which, except one, which must be left unfinished and imperfect, shall be so enriched with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed every thing of the kind that has ever been seen in the world. I would have an inner and outer court before this palace, and curious garden; but above all things take care that there be laid in a place which you shall point out to me a treasure of gold and silver coin. Besides, this palace must be well provided with kitchens, and offices, storehouses, and rooms to keep choice furniture in, for every season of the year. I must have stables full of the finest horses, with their equerries and grooms, and hunting equipage. There must be officers to attend the kitchens and offices, and women slaves to wait on the Princess. You understand what I mean; therefore go about it, and come and tell me when all is finished.

By the time Aladdin had instructed the Jinnee with his intentions respecting the building of his palace, the sun was set. The next morning by break of day Aladdin, whose love for the Princess would not let him sleep, was no sooner up, but the Jinnee presented himself, and said, Sir, your palace is finished; come and see how you like it.—Aladdin had no sooner signified his consent, but the Jinnee transported him thither in an instant, and he found it so much beyond his expectation, that he could not enough admire it. The Jinnee led him through all the apartments, where he met with nothing but what was rich and magnificent, with officers and slaves, all dressed according to their rank and the services to which they were appointed. Then the Jinnee showed him the treasury, which was opened by a treasurer, where Aladdin saw heaps of purses, of different sizes, piled up to the top of the ceiling, and disposed in most pleasing order. The Jinnee assured him of the treasurer's fidelity, and thence led him to the stables, where he showed him some of the finest horses in the world, and the grooms busy in dressing them; from thence they went to the storehouses, which were filled with all the necessary provisions, both for the food and ornament of the horses.

When Aladdin had examined the palace from top to bottom, and particularly the hall with the four-and-twenty windows, and found it much beyond whatever he could have imagined, he said to the Jinnee, Jinnee, no one can be better satisfied than I am; and indeed I should be very much to blame if I found any fault. There is only one thing wanting that I forgot to mention; that is, to lay from the Sultan's palace to the door of the apartment designed for the Princess a carpet of fine velvet for her to walk upon. The Jinnee immediately disappeared, and Aladdin saw what he desired executed that minute. Then the Jinnee returned and carried Aladdin home, before the gates of the Sultan's palace were opened.

When the porters, who had always been used to an open prospect, came to open the gates, they were amazed to find it obstructed, and to see a carpet of velvet spread for a great way. They did not immediately see what it meant;

but when they could discern Aladdin's palace distinctly, their surprise was increased. The news of so extraordinary a wonder was presently spread through the palace. The Grand Wezeer, who came soon after the gates were open, was no less amazed than other people at this novelty, but ran and acquainted the Sultan, and endeavoured to make him believe it to be all enchantment. Wezeer, replied the Sultan, why will you have it to be enchantment? You know as well as I that it is Aladdin's palace, which I gave him leave to build, to receive my daughter in. After the proof we have had of his riches, can we think it strange that he should build a palace in so short a time? He has a mind to surprise us, and let us see what wonders are to be done with ready money every day. Confess sincerely with me that that enchantment you talk of proceeds from a little envy. The hour of going to council put an end to the conversation.

When Aladdin had been conveyed home, and had dismissed the Jinnee, he found his mother up, and dressing herself in one of those suits that were brought her. By the time the Sultan came from the council, Aladdin had prepared his mother to go to the palace with her slaves, and desired her, if she saw the Sultan, to tell him she came to do herself the honour to attend the Princess towards evening to her palace.—Accordingly she went; but though she and the women slaves who followed her were all dressed like sultanesses, yet the crowd was nothing near so great, because they were all veiled, and had each an upper garment on, agreeable to the richness and magnificence of their habits. As for Aladdin, he mounted his horse, and took leave of his paternal house for ever, taking care not to forget his wonderful lamp, by the assistance of which he had reaped such advantages, and arrived at the utmost height of his wishes, and went to the palace in the same pomp as the day before.

As soon as the porters of the Sultan's palace saw Aladdin's mother, they went and informed the Sultan, who presently ordered the bands of trumpets, cymbals, drums, fifes, and hautboys, placed in different parts of the palace, to play and beat, so the air resounded with concerts, which inspired the whole city with joy; the merchants began to adorn their shops and houses with fine carpets and cushions, and bedeck them with boughs, and prepare illuminations against night. The artists of all sorts left their work, and the people all repaired to the great space between the Sultan's and Aladdin's palace; which last drew all their attention, not only because it was new to them, but because there was no comparison between the two buildings. But their amazement was, to comprehend by what unheard-of-miracle so magnificent a palace should be so soon built, it being apparent to all that there were no prepared materials, or any foundations laid, the day before.

Aladdin's mother was received in the palace with honour, and introduced into the Princess Badroulboudour's apartment, by the chief of the eunuchs. As soon as the Princess saw her, she went and saluted her, and desired her to sit down on her sofa; and while her women made an end of dressing her, and adorned her with the jewels Aladdin had presented her with, a noble collation was served up.—At the same time the Sultan, who had a mind to be as much with his daughter as possible before he parted with her, came and paid her great respect. Aladdin's mother had often talked to the Sultan in public, but he had never seen her with her veil off, as she was then; and though she was somewhat advanced in years, she had the remains of a good face, which showed what she had been in her youth. The Sultan, who had always seen her dressed very meanly, not to say poorly, was surprised to find her as richly and magnificently clothed as the Princess his daughter. This made him think Aladdin equally prudent and wise in whatever he undertook.

When it was night, the Princess took leave of the Sultan her father: their adieus were tender, and accompanied with tears. They embraced each other several times, and at last the Princess left her own apartment, and set forward for Aladdin's palace, with his mother on her left hand, followed by a hundred women slaves, dressed with surprising magnificence. All the bands of music, which played from the time Aladdin's mother arrived, joined together, led the procession, followed by a hundred chiaoux, and the like number of black eunuchs, in two files, with their officers at their head. Four hundred of the

Sultan's young pages carried flambeaux on each side, which, together with the illuminations of the Sultan's and Aladdin's palaces, made it as light as day.

In this order the Princess walked on the carpet, which was spread from the Sultan's palace to Aladdin's, preceded by bands of musicians, who, as they advanced, joining with those on the terraces of Aladdin's palace, formed a concert, which, extraordinary and confused as it appeared, increased the joy not only of the crowd assembled in the great square, but of all that were in the two palaces, the town, and a great way round about it.

At length the Princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the entrance of the apartment appointed for him. His mother had taken care to point him out to the Princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him.—Adorable Princess, said Aladdin to her, accosting her, and saluting her respectfully, if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a princess, and my Sultan's daughter, I must tell you, that you ought to blame your bright eyes and charms, not me.—Prince (as I may now call you), answered the Princess, I am obedient to the will of my father; and it is enough for me to have seen you, to tell you that I obey without reluctance.

Aladdin, charmed with so agreeable and satisfactory an answer, would not keep the Princess standing after she had walked so far, which was more than she was used to do; but took her by the hand, which he kissed with the greatest demonstrations of joy, and led her into a large hall, illuminated with an infinite number of wax candles, where, by the care of the Jinnee, a noble feast was served up. The plates were of massy gold, and contained the most delicate of meats. The vases, basins, and goblets, with which the beaufet was furnished, were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this great wealth. —The Princess, dazzled to see so much riches collected in one place, said to Aladdin, I thought, Prince, that nothing in the world was so beautiful as the Sultan my father's palace; but the sight of this hall alone is sufficient to show I was deceived.

Then Aladdin led the Princess to the place appointed for her, and as soon as she and his mother were sat down, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The Princess was so charmed, that she declared she never heard anything like it in the Sultan her father's court; but she knew not that these musicians were fairies chosen by the Jinnee, slave of the lamp.

When the supper was ended, and the table taken away, there entered a company of dancers, who danced, according to the custom of the country, several figure dances, ending with a dancing man and woman, who performed their parts with surprising lightness and agility, and showed all the address they were capable of. About midnight, Aladdin, according to the custom of that time in China, rose up and presented his hand to the Princess Badroulboudour to dance with her, and to finish the ceremonies of their nuptials. They danced with so good a grace, that they were the admiration of all the company. When they left off, Aladdin did not let the Princess's hand go, but led her to the apartment where the nuptial bed was prepared. The Princess's women helped to undress her, and put her to bed: Aladdin's officers did the same by him, and then all retired. Thus ended the ceremonies and rejoicings at the marriage of Aladdin with the Princess Badroulboudour.

The next morning when Aladdin awoke, his attendants presented themselves to dress him, and brought him another habit as rich and magnificent as that he wore the day before. Then he ordered one of the horses appointed for his use to be got ready, mounted him, and went in the midst of a large troop of slaves to the Sultan's palace. The Sultan received him with the same honours as before, embraced him, placed him on the throne near him, and ordered in breakfast.—Aladdin replied, I beg your majesty will dispense with me from accepting that honour to-day; I came to ask you to come and take a repast in

the Princess's palace, attended by your Grand Wezeer, and all the lords of your court. The Sultan consented with pleasure, rose up immediately, and, as it was not far off, went thither on foot, with Aladdin on his right hand, the Grand Wezeer on his left, preceded by the chiaoux and principal officers of his palace, and followed by all the great lords of his court.

The nearer the Sultan approached Aladdin's palace, the more he was struck with its beauty, but was much more amazed when he entered it; and could not forbear breaking out into exclamations of approbation. But when he came into the hall with the four-and-twenty windows, into which Aladdin had invited him, and had seen the ornaments, and, above all, cast his eyes on the windows, enriched with diamonds, rubies, emeralds, all large perfect stones; and when Aladdin had observed to him, that it was as rich on the outside, he was so much surprised, that he remained some time motionless. After he recovered himself, he said to his Wezeer, Is it possible there should be such a stately palace so nigh my own, and I be an utter stranger to it till now?—Sir, replied the Grand Wezeer, your majesty may remember that the day before yesterday you gave Aladdin, whom you accepted for your son-in-law, leave to build a palace over against your own, and that very day at sunset there was no palace on this spot, and yesterday I had the honour first to tell you that the palace was built and finished.—I remember it, replied the Sultan, but never imagined that the palace was one of the wonders of the world; for where in all the world besides shall we find walls built of courses of massy gold and silver, instead of courses of brick, stone, or marble; and diamonds, rubies, and emeralds, set thick about the windows? There never was anything mentioned like it in this world before.

The Sultan would examine and admire the beauty of all the windows, and counting them, found that there were but three-and-twenty windows that were so richly adorned, and he was greatly astonished that the twenty-fourth was left imperfect.—Wezeer, said he, for that minister made a point of never leaving him, I am surprised that a hall of this magnificence should be left thus imperfect.—Sir, replied the Grand Wezeer, without doubt Aladdin only wanted time to finish this window like the rest; for it is not to be supposed but that he has sufficient jewels for it, and that he will set about it the first opportunity.

Aladdin, who had left the Sultan to go and give some orders, returned just as the Wezeer had given that prince his supposed reasons. Son, said the Sultan to him, this hall is the most worthy of admiration of any hall in the world: there is only one thing that surprises me, which is, to find one of the windows unfinished. Is it from the forgetfulness or negligence of the workmen, or want of time, that they have not put the finishing stroke to so beautiful a piece of architecture?—Sir, answered Aladdin, it was for none of those reasons that your majesty sees it in this condition. The thing was done by design, and it was by my orders that the workmen left it thus, since I had a mind that your majesty should have the glory of finishing this hall, and the palace also together, and I beg of you to approve of my good intention, that I may remember the favours I have received from you.—If you did it with this intention, replied the Sultan, I take it kindly, and will give orders about it immediately. He accordingly sent for the most considerable jewellers and goldsmiths in his capital.

In the meantime the Sultan went out of this hall, and Aladdin led him into that where he had regaled the Princess Badroulboudour on their wedding day. The Princess came immediately afterwards, and received the Sultan her father with an air that showed how much she was satisfied with her marriage. Two tables were immediately spread with the most delicious meats, all served up in gold dishes. The Sultan, Princess, Aladdin, and the Grand Weezer, sat down at the first, and all the lords of the court at the second, which was very long. The Sultan was very much pleased with the meats, and owned he had never eaten anything more excellent. He said the same of the wines, which were delicious; but what he most of all admired was four large beaufets, profusely furnished with large flagons, basins, and cups, all of massy gold, set with

jewels. He was besides charmed with several bands of music, which were ranged along the hall, and formed most agreeable concerts.

When the Sultan rose from table, he was informed that the jewellers and goldsmiths he had sent for attended; upon which he returned to the hall, and showed them the window which was unfinished: I sent for you, said he, to fit up this window in as great perfection as the rest; examine them well, and make all the dispatch you can to make them all alike.

The jewellers and goldsmiths examined the other three-and-twenty windows with great attention, and after they had consulted together, to know what each could furnish, they returned, and presented themselves before the Sultan, whose principal jeweller, undertaking to speak for the rest, said, Sir, we are all willing to exert our utmost care and industry to obey your majesty; but among us all we cannot furnish jewels enough for so great a work.—I have more than are necessary, said the Sultan; come to my palace, and you shall chose what are fitting.

When the Sultan returned to his palace, he ordered his jewels to be fetched out, and the jewellers took a great quantity, particularly those which Aladdin had made him a present of, which they soon used, without making any great advance in their work. They came again several times for more, and in a month's time had not finished half their work. In short, they used all the jewels the Sultan had of his own, and borrowed of the Wezeer, and yet the work was not half done.

Aladdin, who knew that all the Sultan's endeavours to make this window like the rest were in vain, and that he never could compass it with credit, sent for the jewellers and goldsmiths, and not only bid them desist from their work, but ordered them to undo what they had begun, and carry all their jewels back to the Sultan and to the Wezeer. They undid in a few hours what they had been six weeks about, and retired, leaving Aladdin alone in the hall. He took the lamp, which he carried about him, and rubbed it, and presently the Jinnee appeared. Jinnee, said Aladdin, I ordered thee to leave one of the four-and-twenty windows of this hall imperfect, and thou hast executed my commands punctually; now I would have thee make it like the rest. The Jinnee immediately disappeared. Aladdin went out of the hall, and returning soon after into it, he found the window as he wished it to be, like the others.

In the mean time, the jewellers and goldsmiths reached the palace, and were introduced into the Sultan's presence; where the first jeweller, presenting the jewels which he had brought back, said, in the name of all the rest, Sir, your majesty knows how long we have been upon the work you were pleased to set us about, in which we used all imaginable industry. It was far advanced, when Aladdin obliged us not only to leave off, but to undo what we had already begun, and bring your majesty your jewels back. The Sultan asked them if Aladdin gave them any reason for so doing, and they answering that he had given them none, he ordered a horse to be brought to him presently, which he mounted, and rode to Aladdin's palace, with some few attendants on foot by his side. When he came there, he alighted at the staircase, which led up to the hall with the twenty-four windows, and went directly up to it, without giving previous notice to Aladdin; but it happened that at that very juncture Aladdin was opportunely there, and had just time to receive him at the door.

The Sultan, without giving Aladdin time to complain obligingly of his not giving him notice, that he might have acquitted himself with the more duty and respect, said to him, Son, I come myself to know the reason why you left so noble and magnificent a hall as this is imperfect.

Aladdin disguised the true reason, which was, that the Sultan was not rich enough in jewels to be at so great an expense, but said, It is true your majesty saw this hall unfinished, but I beg of you now to see if any thing is wanting.

The Sultan went directly to the window which was left imperfect, and when he found it like the rest, he fancied that he was mistaken, and examined the two windows on each side, and afterwards all the four-and-twenty; and when he was convinced that the window, which several workmen had been so long about, was finished in so short a time, he embraced Aladdin, and kissed him

between the eyes. My son, said he, what a man you are to do such surprising things always in the twinkling of an eye! there is not your fellow in the world: the more I know you, the more I admire you.

Aladdin received these praises from the Sultan with a great deal of modesty, and replied in these words: Sir, it is a great honour to me to deserve your majesty's good will and approbation, and I assure you I shall study to deserve them more.

The Sultan returned to his palace as he came, but would not let Aladdin go back with him. When he came there, he found his Grand Wezeer waiting for him, to whom he related the wonder he had been a witness of with the utmost admiration, and in such terms as left that minister no room to doubt but that the fact was as the Sultan related it; though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he told the Sultan the first moment he saw it. He was going to repeat the same thing again, but the Sultan interrupted him, and said, You told me so once before: I see, Wezeer, you have not forgot your son's marriage to my daughter.—The Grand Wezeer plainly saw how much the Sultan was prepossessed, and therefore avoided any disputes, and let him remain in his own opinion. The Sultan, as certain as he rose in the morning, went into the closet to look at Aladdin's palace, and would go many times in a day to contemplate and admire it.

All this time Aladdin did not confine himself in his palace, but took care to show himself once or twice a week in the town, by going sometimes to one mosque, and sometimes to another, to prayers, or to pay a visit to the Grand Wezeer, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares, which were generally on those occasions crowded. Besides, no one came to his palace gates to ask alms but returned satisfied with his liberality. In short, he so divided his time, that not a week passed but Aladdin went either once or twice a hunting, sometimes in the environs of the city, sometimes farther off; at which time the villages through which he passed felt the effects of his generosity, which gained him the love and blessings of the people; and it was common for them to swear by his head. In short, without giving the least umbrage to the Sultan, to whom he paid all imaginable respect, it might be said that Aladdin, by his affable behaviour and liberality, had won the affections of the people, and was more beloved than the Sultan himself. With all these good qualities he showed a courage and a zeal for the public good, which could not be sufficiently applauded. He gave sufficient proofs of both in a revolt on the borders of that kingdom: for he no sooner understood that the Sultan was levying an army to disperse the rebels, but he begged the command of it, which he found no difficulty to obtain. As soon as he was at the head of the army, he marched against the rebels with so much expedition, that the Sultan heard of the defeat of the rebels before he had received an account of his arrival in the army. And though this action rendered his name famous throughout the kingdom, it made no alteration in his disposition, but he was as affable after his victory as before.

Aladdin had behaved himself after this manner several years, when the African magician, who undesignedly had been the instrument of raising him to so high a pitch of fortune, bethought himself of him in Africa, whither, after his expedition, he returned; and though he was almost persuaded that Aladdin died miserably in the subterraneous abode where he left him, yet he had the curiosity to inform himself about his end with certainty; and as he was a great geomancer, he took out of a cupboard a square covered box, which he made use of in his geomantic observations, then sat himself down on his sofa, set it before him, and uncovered it. After he had prepared and levelled the sand which was in it, with an intention to discover whether or no Aladdin died in the subterraneous abode, he cast the points, drew the figures, and formed a horoscope, by which, when he came to examine it, he found that Aladdin,

instead of dying in the cave, had escaped out of it, lived splendidly, was very rich, had married a Princess, and was very much honoured and respected.

The magician no sooner understood by the rules of his diabolical art that Aladdin had arrived to that height of good fortune, but a colour came into his face, and he cried out in a rage, This poor sorry tailor's son has discovered the secret and virtue of the wonderful lamp! I believed his death to be certain, but find too plainly he enjoys the fruit of my labour and study. But I will prevent his enjoying it long, or perish in the attempt. He was not a great while deliberating on what he should do, but the next morning mounted a barb which was in his stable, set forward, and never stopped but just to refresh himself and horse, till he arrived at the capital of China. He alighted, took up his lodging in a khan, and stayed there the remainder of the day and the night, to refresh himself after so long a journey.

The next day his first object was to inquire what people said of Aladdin; and, taking a walk through the town, he went to the most public and frequented places, where people of the best distinction met to drink a certain warm liquor, which he had drank often when he was there before. As soon as he sat down he was presented with a glass of it, which he took; but, listening at the same time to the discourse of the company on each side of him, he heard them talking of Aladdin's palace. When he had drank off his glass he joined them; and, taking this opportunity, asked them particularly what palace that was they spoke so advantageously of. From whence come you? said the person to whom he addressed himself: you must certainly be a stranger, not to have seen or heard talk of Prince Aladdin's palace (for he was called so after his marriage with the Princess Badroulboudour). I do not say, continued the man, that it is one of the wonders of the world, but that it is the only wonder of the world; since nothing so grand, rich, and magnificent, was ever seen. Certainly you must have come from a great distance not to have heard of it; it must have been talked of all over the world. Go and see it, and then judge whether I have told you more than the truth.—Forgive my ignorance, replied the African magician; I arrived here but yesterday, and came from the farthest part of Africa, where the fame of this palace had not reached when I came away. For the affair which brought me hither was so urgent, that my sole object was to get here as soon as I could, without stopping anywhere, or making any acquaintance. But I will not fail to go and see it: my impatience is so great, I will go immediately and satisfy my curiosity, if you will do me the favour to show me the way thither.

The person to whom the African magician addressed himself took a pleasure in showing him the way to Aladdin's palace, and he got up, and went thither instantly. When he came to the palace, and had examined it on all sides, he doubted not but that Aladdin had made use of the lamp to build it. Without attending to the inability of Aladdin, a poor tailor's son, he knew that none but the Jinnees, the slaves of the lamp, the attaining of which he had missed, could have performed such wonders; and, piqued to the quick at Aladdin's happiness and greatness, he returned to the khan where he lodged.

The next thing was to know where the lamp was; if Aladdin carried it about with him, or where he kept it; and this he was to discover by an operation of geomancy. As soon as he entered his lodging, he took his square box of sand, which he always carried along with him when he travelled, and after he had performed some operations, he knew that the lamp was in Aladdin's palace; and so great was his joy at the discovery, that he could hardly contain himself. Well, said he, I shall have the lamp, and I defy Aladdin's preventing my carrying it off, and making him sink to his original meanness, from which he has taken so high a flight.

It was Aladdin's misfortune at that time to be gone a hunting for eight days, of which only three were expired, which the magician came to know by this means. After he had performed this operation, which gave him so much joy, he went to the master of the khan, entered into discourse with him on indifferent matters, and, among the rest, told him he had been to see Aladdin's palace; and, after exaggerating on all that he had seen most surprising and most

striking to him and all the world, he added, But my curiosity leads me farther, and I shall not be easy till I have seen the person to whom this wonderful edifice belongs.—That will be no difficult matter, replied the master of the khan; there is not a day passes but he gives an opportunity when he is in town; but at present he is not at home, and has been gone these three days on a hunting-match, which will last eight days.

The magician wanted to know no more: he took his leave of the master of the khan, and returning to his own chamber, said to himself, This is an opportunity I ought by no means to let slip, but will make the best use of it. To that end he went to a maker and seller of lamps, and asked for a dozen of copper lamps. The master of the shop told him he had not so many by him, but if he would have patience till the next day he would get him so many against any time he had a mind to have them. The magician appointed his time, and bid him take care that they should be handsome and well polished. After promising to pay him well, he returned to his inn.

The next day the magician called for the twelve lamps, paid the man his full price for them, put them into a basket which he brought on purpose, and, with the basket hanging on his arm, went directly to Aladdin's palace; and when he came near it, he began crying, Who will change old lamps for new ones? As he went along, he gathered a crowd of children about him, who hooted at him, and thought him, as did all who chanced to be passing by, mad, or a fool, to offer to change new lamps for old ones.

The African magician never minded all their scoffs and hootings, or all they could say to him, but still continued crying, Who will change old lamps for new ones? He repeated this so often, walking backwards and forwards about the Princess Badroulboudour's palace, that the Princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and not being able to distinguish his words, by reason of the hooting of the children and increasing mob about him, sent one of her women slaves down to know what he cried.

The slave was not long before she returned, and ran into the hall, laughing so heartily, that the Princess could not forbear herself. Well, giggler, said the Princess, will you tell me what you laugh at? Madam, answered the slave, laughing still, who can forbear laughing to see a fool, with a basket on his arm, full of fine new lamps, ask to change them for old ones? the children and mob, crowding about him so that he can hardly stir, make all the noise they can by deriding him.

Another woman slave hearing this, said, Now you speak of lamps, I know not whether the Princess may have observed it, but there is an old one upon the cornice, and whoever owns it will not be sorry to find a new one in its stead. If the Princess has a mind, she may have the pleasure to try if this fool is so silly as to give a new lamp for an old one, without taking anything for the exchange.

The lamp this slave spoke of was Aladdin's wonderful lamp, which he, for fear of losing it, had laid upon the cornice before he went to hunt; which precaution he made use of several times before, but neither the Princess, the slaves, nor the eunuchs, had ever taken notice of it. At all other times but hunting he carried it about him, and then, indeed, he might have locked it up; but other people have been guilty of as great oversights, and will be so until the end of time.

The Princess Badroulboudour, who knew not the value of this lamp, and the interest that Aladdin, not to mention herself, had to keep it safe from everybody else, entered into the pleasantry, and bid a eunuch take it, and go and make the exchange. The eunuch obeyed, went out of the hall, and no sooner got to the palace gates, but he saw the African magician, called to him, and showing him the old lamp, said to him, Give me a new lamp for this.

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where all was gold or silver. He snatched it eagerly out of the eunuch's hand, and, thrusting it as far as he could into his breast, offered him his basket, and bid him choose which he liked best. The

eunuch picked out one, and carried it to the Princess Badroulboudour; but the exchange was no sooner made than the place rung with the shouts of the children, deriding the magician's folly.

The African magician gave everybody leave to laugh as much as they pleased: he stayed not long about Aladdin's palace, but made the best of his way, without crying any longer, New lamps for old ones. His end was answered, and by his silence he got rid of the children and the mob.

As soon as he got out of the square between the two palaces, he skulked down the streets which were the least frequented; and having no more occasion for his lamps or basket, set all down in the midst of a street where nobody saw him; then scouring down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very long, he bought some provisions before he left the city, got into the fields, and turned into a road, which led to a lonely remote place, where he stopped for a time to execute the design he came about, never caring for his horse, which he left at the khan, but thinking himself perfectly compensated by the treasure he had acquired.

In this place the African magician passed the remainder of the day till the darkest time of night, when he pulled the lamp out of his breast, and rubbed it. At that summons the Jinnee appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp. I command thee, replied the magician, to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this town, such as it is, and with all the people in it, to such a place in Africa. The Jinnee made no reply, but, with the assistance of the other Jinnees, the slaves of the lamp, transported him and the palace entire immediately to the place he appointed in Africa; where we will leave the magician, palace, and the Princess Badroulboudour, to speak of the surprise of the Sultan.

As soon as the Sultan rose the next morning, according to custom, he went into his closet to have the pleasure of comtemplating and admiring Aladdin's palace; but when he first looked that way, and, instead of a palace, saw an empty space, such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes: he looked again, and saw nothing more the second time than the first, though the weather was fine, the sky clear, and the daybreak beginning to appear had made all objects very distinct. He looked through the two openings on the right and left, and saw nothing more than he had formerly been used to see out of them. His amazement was so great, that he stood for some time turning his eyes to the spot where the palace had stood, but where it was no longer to be seen. He could not comprehend how so large a palace as Aladdin's, which he saw plainly every day, and but the day before, should vanish so soon, and not leave the least remains behind. Certainly, said he to himself, I am not mistaken; it stood there: if it had tumbled down, the materials would have lain in heaps; and if it had been swallowed up by an earthquake, there would be some mark left. Whatever was the case, though he was convinced that no palace stood there, he could not help staying there some time to see whether he might not be mistaken. At last he retired to his apartment, not without looking behind him before he quitted the spot, and ordered the Grand Wezeer to be fetched in all haste; and, in the mean time, sat down, his mind agitated by so many different thoughts, that he knew not what to resolve on.

The Grand Wezeer did not make the Sultan wait long for him, but came with so much precipitation, that neither he nor his attendants, as they passed by, missed Aladdin's palace; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the Sultan's presence, he said to him, Sir, the haste in which your majesty sent for me makes me believe something very extraordinary has happened, since you know this is council-day, and I shall not fail attending you there very soon. Indeed, said the Sultan, it is something very extraordinary, as you say, and you will allow it to be so: tell me what has become of Aladdin's

palace.—Aladdin's palace! replied the Grand Wezeer, in great amazement; I thought, as I passed by it, it stood in its usual place: such substantial buildings are not so easily removed.—Go into my closet, said the Sultan, and tell me if you can see it.

The Grand Wezeer went into the closet, where he was struck with no less amazement than the Sultan had been. When he was well assured that there was not the least appearance of this palace, he returned to the Sultan.—Well, said the Sultan, have you seen Aladdin's palace? Sir, answered the Wezeer, your majesty may remember that I had the honour to tell you that that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician; but your majesty would not pay the least attention to what I said.

The Sultan, who could not deny what the Grand Wezeer had represented to him, flew into the greater passion. Where is that impostor, that wicked wretch, said he, that I may have his head cut off immediately?—Sir, replied the Grand Wezeer, it is some days since he came to take his leave of your majesty; he ought to be sent to, to know what is become of his palace, since he cannot be ignorant of what has been transacted.—That is too great an indulgence, replied the Sultan; go and order a detachment of thirty horse to bring him to me loaded with chains. The Grand Wezeer went and gave orders for a detachment of thirty horse, and instructed the officer who commanded them how they were to act, that Aladdin might not escape them. The detachment pursued their orders; and, about five or six leagues from the town, met him returning from hunting. The officer went up to him, and told him that the Sultan was so impatient to see him, that he had sent them to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him, but pursued his way hunting; but when he came within half a league of the city, the detachment surrounded him, and the officer addressed himself to him, and said, Prince Aladdin, it is with great regret that I declare to you the Sultan's order to arrest you, and to carry you before him as a criminal. I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us.

Aladdin, who felt himself innocent, was very much surprised at this declaration, and asked the officer if he knew what crime he was accused of, who replied he did not. Then Aladdin, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officer, Execute your orders; I am not conscious that I have committed any crime against the Sultan's person or government.—A large long chain was immediately put about his neck, and fastened round his body, so that both his arms were pinioned down; then the officer put himself at the head of the detachment, and one of the troopers taking hold of the end of the chain, and proceeding after the officer, led Aladdin, who was obliged to follow him on foot, into the town.

When this detachment entered the suburbs, the people, who saw Aladdin thus led as a state criminal, never doubted but that his head was to be cut off; and as he was generally beloved, some took sabres and other arms; and those who had none, gathered stones, and followed the detachment. The last five of the detachment faced about to disperse them; but their numbers presently increased so much, that the detachment began to think that it would be well if they could get into the Sultan's palace before Aladdin was rescued; to prevent which, according to the different extent of the streets, they took care to cover the ground by extending or closing. In this manner they arrived at the palace square, and there drew up in a line, and faced about till their officer and the trooper that led Aladdin had got within the gates, which were immediately shut.

Aladdin was carried before the Sultan, who waited for him, attended by the Grand Wezeer, in a balcony; and as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head, without hearing him or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of

the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he took his measures to strike the blow, by flourishing it three times in the air, waiting for the Sultan's giving the signal to separate his head from his body.

At that instant the Grand Wezeer, perceiving that the populace had forced the guard of horse, and crowded the great square before the palace, and were scaling the walls in several places, and beginning to pull them down to force their way in, he said to the Sultan, before he gave the signal, I beg of your majesty to consider what you are going to do, since you will hazard your palace being forced; and who knows what fatal consequence may attend it?—My palace forced! replied the Sultan; who can have that boldness?—Sir, answered the Grand Wezeer, if your majesty but cast your eyes towards the great square, and on the palace walls, you will know the truth of what I say.

The Sultan was so frightened when he saw so great a crowd, and perceived how enraged they were, that he ordered the executioner to put his sabre immediately in the scabbard, and to unbind Aladdin; and at the same time bid the eunuchs declare to the people that the Sultan had pardoned him, and that they might retire.

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design and got quickly down, overjoyed that they had saved the life of a man they dearly loved, and published the news among the rest, which was presently confirmed by the eunuchs from the top of the terraces. The justice which the Sultan had done to Aladdin soon disarmed the populace of their rage, the tumult abated, and the mob dispersed.

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the Sultan, raised his voice, and said to him in a moving manner, I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime. Your crime! answered the Sultan; perfidious wretch! do you not know it? Come up hither, and I will show it you.

Aladdin went up, and presenting himself to the Sultan, the latter going before him without looking at him, said, Follow me; and then led him into his closet. When he came to the door, he said, Go in; you ought to know whereabouts your palace stood; look round, and tell me what is become of it.

Aladdin looked round, but saw nothing. He perceived very well the spot of ground his palace had stood on; but not being able to divine how it should disappear, this extraordinary and surprising event threw him into so great confusion and amazement, that he could not return one word of answer.

The Sultan growing impatient, said to him again, Where is your palace, and what is become of my daughter?—Then Aladdin, breaking silence, said to him, Sir, I see very well, and own that the palace which I have built is not in the same place it was, but is vanished; neither can I tell your majesty where it may be, but can assure you I have no hand in it.

I am not so much concerned about your palace, replied the Sultan; I value my daughter ten thousand times before it, and would have you find her out, otherwise I will cause your head to be struck off, and no consideration shall prevent it.

I beg of your majesty, answered Aladdin, to grant me forty days to make my inquiries; and if in that time I have not the success I wish for, I will come again, and offer my head at the foot of your throne, to be disposed of at your pleasure.—I give you the forty days you ask for, said the Sultan; but think not to abuse the favour I show you, by imagining you shall escape my resentment: for I will find you out in whatsoever part of the world you are.

Aladdin went out of the Sultan's presence with great humiliation, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in so great confusion, that he durst not lift up his eyes. The principal officers of the court, who had all professed themselves his friends, and whom he had never disobliged, instead of going up to him to comfort him,

and offer him a retreat in their houses, turned their backs on him, as much to avoid seeing him, as lest he should know them. But had they accosted him with a word of comfort, or offer of service, they would have no more known Aladdin. He did not know himself, and was no longer in his senses, as plainly appeared by his asking everybody he met, and at every house, if they had seen his palace, or could tell him any news of it.

These questions made every body believe that Aladdin was mad. Some laughed at him, but people of sense and humanity, particularly those who had had any connexion of business or friendship with him, really pitied him. For three days he rambled about the city after this manner, without coming to any resolution, or eating anything but what some good people forced him to take out of charity.

At last, as he could no longer, in his unhappy condition, stay in a city where he had formerly made so fine a figure, he quitted it, and took the road to the country; and after he had traversed several fields in a frightful uncertainty, at the approach of night he came to a river side. There, possessed by his despair, he said to himself, Where shall I seek my palace? In what province, country, or part of the world, shall I find that and my dear Princess, whom the Sultan expects from me? I shall never succeed: I had better free myself at once from so much fruitless fatigue and such bitter grief which preys upon me. He was just going to throw himself into the river, but, as a good Muslim, true to his religion, he thought he could not do it without first saying his prayers. Going to prepare himself, he went first to the river side to wash his hands and face, according to custom. But that place being steep and slippery, by reason of the water's beating against it, he slid down, and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African magician put on his finger before he went down into the subterraneous abode to fetch the precious lamp, which had not been taken from him. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same Jinnee appeared whom he saw in the cave where the magician left him.—What wouldst thou have? said the Jinnee. I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring.

Aladdin, agreeably surprised at an apparition he so little expected in the despair he was in, replied, Save my life, Jinnee, a second time, either by showing me to the place where the palace I have caused to be built now stands, or immediately transport it back where it first stood.—What you command me, answered the Jinnee, is not in my power; I am only the slave of the ring; you must address yourself to the slave of the lamp.—If it be so, replied Aladdin, I command thee, by the power of the ring, to transport me to the place where my palace stands, in what part of the world soever it is, and set me down under the Princess Badroulboudour's window.—These words were no sooner out of his mouth, but the Jinnee transported him into Africa, to the midst of a large meadow, where his palace stood, a small distance from a great city, and set him exactly under the windows of the Princess's apartment, and then left him. All this was done almost in an instant.

Aladdin, notwithstanding the darkness of the night, knew his palace and the Princess Badroulboudour's apartment again very well; but as the night was far advanced, and all was quiet in the palace, he retired to some distance, and sat down at the foot of a large tree. There, full of hopes, and reflecting on his happiness, for which he was indebted to pure chance, he found himself in a much more peaceable situation than when he was arrested and carried before the Sultan, delivered from the danger of losing his life. He amused himself for some time with these agreeable thoughts; but not having slept for five or six days, he was not able to resist the drowsiness which came upon him, but fell fast asleep where he was.

The next morning, as soon as day appeared, Aladdin was agreeably awakened, not only by the singing of the birds which had roosted in the

tree under which he had passed the night, but all those which perched in the thick trees of the palace garden. When he cast his eyes on that wonderful edifice, he felt an inexpressible joy to think he should soon be master of it again, and once more possess his dear Princess Badroulboudour. Pleased with these hopes, he immediately got up, went towards the Princess's apartment, and walked some time under her window, in expectation of her rising, that he might see her. During this expectation, he began to consider with himself from whence the cause of his misfortune proceeded; and after mature reflection, he no longer doubted that it was owing to his having put his lamp out of his sight. He accused himself of negligence, and the little care he took of it, to let it be a moment away from him. But what puzzled him most was, he could not imagine who had been so jealous of his happiness. He would soon have gussed this, if he had known that both he and his palace were in Africa, the very name of which would soon have made him remember the magician, his declared enemy; but the Jinnee, the slave of the ring, had not made the least mention of the name of the place, nor had Aladdin asked him.

The Princess Badroulboudour rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day, because he was master of the palace; but she had always treated him so harshly, that he dared not reside in it. As she was dressing, one of the women looking through the window, perceived Aladdin, and presently ran and told her mistress. The Princess, who could not believe the news, went that moment herself to the window, and seeing Aladdin, immediately opened it. The noise the Princess made in opening the window made Aladdin turn his head that way, who, knowing the Princess, saluted her with an air that expressed his joy.—To lose no time, said she to him, I have sent to have the private door opened for you: enter, and come up; and then shut the window.

The private door, which was just under the Princess's apartment, was soon opened, and Aladdin was conducted up into the Princess's chamber. It was impossible to express the joy of those lovers at seeing each other, after a separation which they both thought was for ever. They embraced several times, and showed all the marks of a sincere love and tenderness, after an event so unforeseen and melancholy. After these embracings, and shedding tears of joy, they sat down, and Aladdin assuming the discourse, said, I beg of you, Princess, in God's name, before we talk of anything else, to tell me, both for your own sake, the Sultan your father's, and mine, what is become of an old lamp which I left upon the cornice in the hall of the four-and-twenty windows, before I went to hunting.

Alas! dear husband, answered the Princess, I am afraid our misfortune is owing to that lamp: and what grieves me most is, that I have been the cause of it.—Princess, replied Aladdin, do not blame yourself, since it was entirely my fault, and I ought to have taken more care of it. But let us now think only of repairing the loss; tell me what has happened, and into whose hands it has fallen.

Then the Princess Badroulboudour gave Aladdin an account how she changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which she was told was Africa by the traitor who had transported her thither by his magic art.

Princess, said Aladdin, interrupting her, you have informed me who the traitor is, by telling me we are in Africa. He is the most perfidious of all men; but this is neither a time nor place to give you a full account of his villanies. I desire you only to tell me what he has done with the lamp, and where he has put it.—He carries it carefully wrapped in his bosom, said the Princess; and this I can assure you, because he pulled it out before me, and showed it to me in triumph.

Princess, said Aladdin, do not be displeased that I trouble you with so many questions, since they are equally important both to you and me. But to come to what most particularly concerns me. Tell me, I conjure you, how so wicked

and perfidious a man treats you.—Since I have been here, replied the Princess, he comes once every day to see me; and I am persuaded the little satisfaction he receives from his visits makes him come no oftener. All his discourse tends to persuade me to break that faith I have pledged to you, and to take him for a husband; giving me to understand, I ought not to entertain any hopes of ever seeing you again, for that you were dead, and had had your head struck off by the Sultan my father's order. He added, to justify himself, that you were an ungrateful wretch: that your good fortune was owing to him, and a great many other things of that nature which I forbear to repeat: but as he received no other answer from me but grievous complaints and tears, he was always forced to retire with as little satisfaction as he came. I doubt not his intention is to allow me time to vanquish my grief, in hopes afterwards that I may change my sentiments; and if I persevere in an obstinate refusal, to use violence. But my dear husband's presence removes all my disquiets.

I am confident it is not in vain, replied Aladdin, since my Princess's fears are removed, and I think I have found the means to deliver you from both your enemy and mine: to execute this design, it is necessary for me to go to the town. I shall return by noon, and then will communicate my design to you, and tell you what must be done by you to ensure success. But that you may not be surprised, I think it proper to acquaint you that I shall change my apparel, and beg of you to give orders that I may not wait long at the private door, but that it may be opened at the first knock: all which the Princess promised to observe.

When Aladdin was got out of the palace by that door, he looked round about him on all sides, and perceiving a peasant going into the country, he hastened after him; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to: they went behind a hedge, and there made the exchange. The countryman went about his business, and Aladdin to the city. After traversing several streets, he came to that part of the town where all sorts of merchants and artisans had their particular streets according to their trades. He went into that of the druggists; and going into one of the largest and best furnished shops, asked the druggist if he had a certain powder which he named.

The druggist looking upon Aladdin by his habit to be very poor, and that he had not money enough to pay for it, told him he had it, but that it was very dear; upon which Aladdin, penetrating into his thoughts, pulled out his purse, and showing him some gold, asked for half a drachm of the powder; which the druggist weighed, and wrapped up in a piece of paper, and gave him, telling him the price was a piece of gold. Aladdin put the money into his hand, and staying no longer in the town but just to get a little refreshment, returned to the palace, where he waited not long at the private door.—When he came into the Princess's apartment, he said to her, Princess, perhaps the aversion you tell me you have for your ravisher may be an objection to your executing what I am going to propose to you; but give me leave to tell you, it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deliver yourself from him, and give my lord the Sultan your father the satisfaction of seeing you again.

If you will take my advice, continued he, dress yourself this moment in one of your richest habits, and when the African magician comes, make no difficulty to give him the best reception; receive him with an open countenance, without affectation or constraint, yet so as that, if there remains any cloud of affliction, he may imagine that time will dissipate it. In your conversation, let him understand that you strive to forget me; and that he may be the more fully convinced of your sincerity, invite him to sup with you, and give him to understand you should be glad to taste some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups like that you are accustomed to drink out of, this powder, and setting it by, charge the slave you design that night to attend you, upon a signal you shall agree upon with her, to bring that cup to you. When the magician and you have eaten and drank as much as you choose, let her bring you the cup,

and change cups with him. He will take it as so great a favour that he will not refuse you, and will empty the cup; but no sooner will he have drank it off than you will see him fall backwards. If you have any reluctance to drink out of his cup, you may pretend only to do it, without fear of being discovered; for the effect of the powder is so quick, that he will not have time enough to know whether you drink or not.

When Aladdin had finished, I own, answered the Princess, I shall do myself a great violence in consenting to make the magician such advances as I see are absolutely necessary for me to make; but what cannot one resolve to do against a cruel enemy? I will therefore follow your advice, since both my repose and yours depend on it.—After the Princess had agreed to the measures proposed by Aladdin, he took his leave of her, and went and spent the rest of the day in the neighbourhood of the palace till it was night, when he might safely return to the private door.

The Princess Badroulboudour, who was not only inconsolable to be separated from her dear husband, whom she loved from the first moment, and still continued to love more out of inclination than duty, but also from the Sultan her father, who had always showed a tender and paternal love for her, had, ever since that cruel separation, lived in great neglect of her person. She had almost, as one may say, forgot the neatness so becoming persons of her sex and quality, particularly after the first time the magician paid her a visit; and she understood by some of the women, who knew him again, that it was he who took the old lamp in exchange for a new one, which notorious cheat rendered the sight of him more abhorred. However, the opportunity of taking the revenge he deserved sooner than she durst hope for, made her resolve to gratify Aladdin. As soon, therefore, as he was gone, she sat down at her toilet, and was dressed by her women to the best advantage, in the richest habit, most suitable to her design. Her girdle was of the finest and largest diamonds set in gold, which she suited with a necklace of pearls, six on a side, so well proportioned to that in the middle, which was the largest and most valuable, that the greatest sultanesses and queens would have been proud to have been adorned with only two of the smallest. Her bracelets, which were of diamonds and rubies intermixed, answered admirably to the richness of the girdle and necklace.

When the Princess Badroulboudour was completely dressed, she consulted her glass and women upon her adjustment; and when she found she wanted no charms to flatter the foolish passion of the African magician, she sat down on a sofa, expecting his arrival.

The magician came at the usual hour, and as soon as he entered the great hall, where the Princess waited to receive him, she rose up in all her beauty and charms, and pointed with her hand to the most honourable place, waiting till he sat down, that she might sit at the same time, which was a piece of civility she had never shown him before.

The African magician, dazzled more with the lustre of the Princess's eyes than the glittering of the jewels with which she was adorned, was very much surprised. The majestic and graceful air with which she received him, so opposite to her former behaviour, quite confounded him.

When he was sat down, the Princess, to free him from his embarrassment, broke silence first, looking at him all the time in a manner sufficient to make him believe that he was not so odious to her as she had given him to understand before, and said to him, You are doubtless amazed to find me so much altered to-day from what I used to be; but your surprise will not be so great when I acquaint you that I am naturally of a disposition so opposite to melancholy and grief, sorrow and uneasiness, that I always strive to put them as far away as possible when I find the subject of them is past. I have reflected on what you told me of Aladdin's fate, and know the Sultan my father's temper so well, that I am persuaded with you that Aladdin could not escape the terrible effects of his rage; therefore should I continue to lament him all my life, my tears cannot recall him. For this reason, after I have paid him all the duties my love requires of me to his memory, now he is in the grave, I think I ought to endeavour to comfort myself. These are the motives of the change you see

in me; and to begin to cast off all melancholy, I am resolved to banish it entirely; and persuaded you will bear me company to-night, I have ordered supper to be prepared; but as I have no wines but of China, I have a great desire to taste of the product of Africa, where I now am, and doubt not you will get some of the best.

The African magician, who looked upon the happiness of coming so soon and so easily into the Princess Badroulboudour's good graces as impossible, could not think of words expressive enough to testify how sensible he was of her favours: but to put an end the sooner to a conversation which would have embarrassed him, if he had engaged farther in it, he turned it upon the wines of Africa, and said, Of all the advantages Africa can boast, that of producing the most excellent wines is one of the principal. I have a vessel of seven years old, which has never been broached; and it is indeed not praising it too much to say it is the finest wine in the world. If my Princess, added he, will give me leave, I will go and fetch two bottles, and return again immediately.—I should be sorry to give you that trouble, replied the Princess, you had better send for them.—It is necessary that I should go myself, answered the African magician; for nobody but myself knows where the key of the cellar is laid, or has the secret to unlock the door.—If it be so, said the Princess, make haste back again; for the longer you stay, the greater will be my impatience, and we shall sit down to supper as soon as you come back.

The African magician, full of hopes of his expected happiness, rather flew than ran, and returned quickly with the wine. The Princess not doubting in the least but he would make haste, put with her own hand the powder Aladdin gave her into the cup that was set apart for that purpose. They sat down to table opposite to each other, the magician's back towards the beaufet. The Princess presented him with the best at the table, and said to him, If you please, I will entertain you with a concert of vocal and instrumental music: but as we are only two, I think conversation may be more agreeable. This the magician took as a new favour.

After they had eaten some time, the Princess called for some wine, and drank the magician's health; and afterwards said to him, Indeed you were in the right to commend your wine, since I never tasted of any so delicious in my life.—Charming Princess, said he, holding in his hand the cup which had been presented to him, my wine becomes more exquisite by your approbation of it.—Then drink my health, replied the Princess; you will find I understand wines.—He drank the Princess's health, and returning the cup, said, I think myself happy, Princess, that I reserved this wine for so good an occasion; and I own I never before drank any so excellent in every respect.

When they had drank two or three cups more a-piece, the Princess, who had completely charmed the African magician by her civility and obliging behaviour, gave the signal to the slave who served them with wine, bidding her bring the cup which had been filled for herself, and at the same time bring the magician a full cup. When they both had their cups in their hands, she said to him, I know not how you here express your loves when drinking together as we are; with us in China, the lover and his mistress reciprocally exchange cups, and drink each other's health: at the same time she presented to him the cup which was in her hand, and held out her hand to receive his.—He for his part hastened to make the exchange with the more pleasure, because he looked upon this favour as the most certain token of an entire conquest over the Princess, which raised his happiness to its height. Before he drank, he said to her, with the cup in his hand, Indeed, Princess, we Africans are not so refined in the art of love as you Chinese; and instructing me in a lesson I was ignorant of, informs me how sensible I ought to be of the favour done me. I shall never, lovely Princess, forget my recovering, by drinking out of your cup, that life, which your cruelty, had it continued, would have made me despair of.

The Princess Badroulboudour, who began to be tired with this barefaced declaration of the African magician, interrupted him, and said, Let us drink first, and then say what you will afterwards; and at the same time set the cup to her lips, while the African magician, who was eager to get his wine off first,

drank up the very last drop. In finishing it he had reclined his head back to show his eagerness, and remained some time in that state. The Princess kept her cup at her lips, till she saw his eyes turn in his head, and he fell backwards lifeless.

The Princess had no occasion to order the back-door to be opened to Aladdin; for her women were so disposed from the great hall to the foot of the staircase, that the word was no sooner given, that the African magician was fallen backwards, but the door opened that instant.

As soon as Aladdin entered the hall, he saw the magician stretched backwards on the sofa. The Princess Badroulboudour rose from her seat, and ran overjoyed to him to embrace him; but he stopped her, and said, Princess, it is not yet time; oblige me by retiring to your apartment, and let me be left alone a moment, while I endeavour to transport you back to China as soon as you were brought from thence.

When the Princess, her women, and eunuchs, were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician, opened his vest, and took out the lamp carefully wrapped up, as the Princess told him, and unfolding and rubbing it, the Jinnee immediately appeared. Jinnee, said Aladdin, I have called thee to command thee, on the part of thy good mistress this lamp, to transport this palace presently into China, to the same place from whence it was brought hither. The Jinnee bowed his head in token of obedience, and disappeared. Immediately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

Aladdin went down to the Princess's apartment, and embracing her, said, I can assure you, Princess, that your joy and mine will be complete to-morrow morning. The Princess, who had not quite supped, guessing that Aladdin might be hungry, ordered the meats that were served up in the great hall, and were scarce touched, to be brought down. The Princess and Aladdin eat as much as they thought fit, and drank in like manner of the African magician's old wine; during which time their discourse could not be any otherwise than satisfactory, and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, and of the Princess Badroulboudour in it, the Sultan, that Princess's father, was inconsolable for the loss of her, as he considered it. He hardly slept night or day, and instead of taking measures to avoid everything that could keep up his affliction, he, on the contrary, indulged it; for whereas before he used to go every morning into his closet to please himself with that agreeable prospect, he went now many times a day to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was the most dear to him in this world.

The very morning of the return of Aladdin's palace, the Sultan went, by break of day, into his closet to indulge his sorrows. Collected in himself, and in a pensive mood, he cast his eyes in a melancholy manner towards the place where he remembered the palace once stood, expecting only to see an open space; but perceiving that vacancy filled up, he at first imagined it to be the effect of a fog; but looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Then joy and gladness succeeded to sorrow and grief. He returned immediately into his apartment, and ordered a horse to be saddled and brought to him in all haste, which he mounted that instant, thinking he could not make speed enough to get to Aladdin's palace.

Aladdin, who foresaw what would happen, rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the Sultan coming, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. Aladdin, said the Sultan, I cannot speak to you till I have seen and embraced my daughter.

He led the Sultan into the Princess Badroulboudour's apartment, who, having

been told by him, when he rose, that she was no longer in Africa, but in China, and in the capital of the Sultan her father, had just done dressing herself. The Sultan embraced her with his face bathed in tears of joy; and the Princess on her side, gave him all the testimonies of the extreme pleasure the sight of him gave her.

The Sultan was some time before he could open his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost; and the Princess, after seeing her father, let fall tears of joy.

At last the Sultan broke silence, and said, I would believe, daughter, your joy to see me makes you seem so little changed, as if no misfortune had befallen you; for a large palace cannot be so suddenly transported as your's has been, without great fright and terrible anguish. I would have you tell me all that has happened, and conceal nothing from me.

The Princess, who took great pleasure in giving the Sultan the satisfaction he demanded, said, Sir, if I appear so little altered, I beg of your majesty to consider that I received new life yesterday morning by the presence of my dear husband and deliverer Aladdin, whom I looked upon and bewailed as lost to me; and the happiness of seeing and embracing whom has almost recovered me to my former state of health. But my greatest trouble was only to find myself forced from your majesty and my dear husband; not only in respect to the inclination I bore to my husband, but from the uneasiness I laboured under besides, for fear that he, though innocent, should feel the effects of your anger, to which I knew he was left exposed. I suffered but little from the insolence of the wretch who had carried me off; for having secured the ascendant over him, I always put a stop to his disagreeable discourse, and was as little constrained as I am at present.

As to what relates to my transportation, Aladdin had no hand in it; I myself am the innocent cause of it. To persuade the Sultan of the truth of what she said, she gave him a full account how the African magician disguised himself like a seller of lamps, and offered to change new lamps for old ones; and how she amused herself in making that exchange, being entirely ignorant of the secret and importance of that lamp; how the palace and herself were carried away and transported into Africa, with the African magician, who was recollected by two of her women and the eunuch who made the exchange of the lamp, when he had the boldness to pay her the first visit, after the success of his audacious enterprise, to propose himself for her husband; how he persecuted her till Aladdin's arrival; how he and she concerted measures together to get the lamp from him again, which he carried about him; and the success they had; and particularly by her dissimulation, inviting him to supper, and giving him the cup with the powder prepared for him. For the rest, added she, I leave it to Aladdin to give you an account.

Aladdin had not much to tell the Sultan, but only said, When the private door was opened, I went up into the great hall, where I found the magician lying dead on the sofa; as I thought it not proper for the Princess to stay there any longer, I desired her to go down into her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician's breast, I made use of the same secret he had done, to remove the palace, and carry off the Princess; and by that means the palace was brought into the same place where it stood before; and I have the happiness to bring back the Princess to your majesty, as you commanded me. But that your majesty may not think that I impose upon you, if you will give yourself the trouble to go up into the hall, you shall see the magician punished as he deserved.

The Sultan, to be assured of the truth, rose up instantly, and went up into the hall, where, when he saw the African magician dead, and his face already livid by the strength of the poison, he embraced Aladdin with great tenderness, and said, My son, be not displeased at my proceedings against you; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me.—Sir, replied Aladdin, I have not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required of

you. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villainous action he was guilty of to me, which was no less black and base than this, from which I was preserved by the grace of God in a very particular manner.—I will take an opportunity, and that very shortly, replied the Sultan, to hear it; but in the meantime let us think only of rejoicing, and the removal of this odious object.

Aladdin ordered the magician's dead carcase to be removed and thrown on the dunghill, for the birds and beasts to prey upon. In the meantime the Sultan commanded the drums, trumpets, cymbals, and other instruments of music, to announce the public joy, and a feast of ten days to be proclaimed for joy at the return of the Princess Badroulboudour and Aladdin, with his palace.

Thus Aladdin escaped a second time the almost inevitable danger of losing his life: but this was not the last, since he ran as great a hazard a third time; the circumstances of which I shall relate.

The African magician had a younger brother, who was as great a necromancer, and even surpassed him in villainy and pernicious designs. As they did not live together, or in the same city, but oftentimes when one was in the east the other was in the west, they failed not every year to inform themselves, by their art of necromancy, where each other was, how they did, and whether they stood in need of each other's assistance.

Some time after the African magician had failed in his enterprise against Aladdin's happiness, his younger brother, who had not heard any tidings of him for a year, and was not in Africa, but in a distant country, had the curiosity to know in what part of the world he was, how he did, and what he was doing; and as he, as well as his brother, always carried a geomantic square instrument about him, he prepared the sand, cast the points, and drew the figures. On examining the houses, he found that his brother was no longer living; by another house that he had been poisoned, and died suddenly; and by another, that it was in the capital of the kingdom of China; and that the person who poisoned him was of mean birth, and married to a Princess, a Sultan's daughter.

When the magician had after this manner informed himself of his brother's fate, he lost no time in useless regret, which could not restore him to life again; but resolving immediately to revenge his death, he took horse, and set forwards for China; where, after crossing plains, rivers, mountains, deserts, and a long tract of country without stopping, he arrived after incredible fatigues.

When he came to the capital of China, which his knowledge of geomancy pointed out to him, and being certain he had not mistaken any other kingdom for it, he took a lodging. The next day he went out, and walked through the town, not so much to observe the beauties, which were indifferent to him, but with an intention to take proper measures to execute his pernicious designs. He introduced himself into the most frequented places, where he listened to everybody's discourse. In a place where people resorted to divert themselves with all sorts of games, and where some are conversing while others play, he heard some persons talk of the virtue and piety of a woman called Fatimeh, who was retired from the world, and of the miracles she performed. As he fancied that this woman might be serviceable to him in the project he had in his head, he took one of the company aside, and desired him to tell him more particularly who that holy woman was, and what sort of miracles she performed.

What! said the person to whom he addressed himself, have you never seen or heard talk of her? She is the admiration of the whole town; first for her fasting, her austerities, and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell; and on those days on which she comes into the town, she does an infinite deal of good; for there is not a person who has the headache, but is cured by her laying her hand upon them.

The magician wanted no further information. He only asked the person in what part of the town this holy woman's cell was. After he had shown him it, and he had concluded and determined on the detestable design he had in his head, and that he might know the way again, and be fully informed, he watched

all her steps the first day she went out after he had made this inquiry, without losing sight of her till evening, when he saw her re-enter her cell. When he had fully observed the place, he went to one of those houses where they sell a certain hot liquor, and where any person may pass the night, particularly in the great heats, when the people of that country prefer lying on a mat to a bed.—About midnight, after the magician had satisfied the master of the house for what little he had called for, he went out, and proceeded directly to the cell of Fatimeh, the holy woman, the name she was known by throughout the town. He had no difficulty to open the door, which was only fastened with a latch, and he shut it again after he had got in, without any noise; and when he entered the cell, perceived Fatimeh by moonlight lying in the air on a sofa, covered only by an old mat, with her head leaning against the wall. He awakened her and clapped a dagger to her breast.

Poor Fatimeh, opening her eyes, was very much surprised to see a man with a dagger at her breast ready to stab her, and who said to her, If you cry out, or make the least noise, I will kill you; but get up and do as I bid you.

Fatimeh, who had lain down in her clothes, got up trembling with fear. Do not be so much frightened, said the magician; I only want your habit; give it me presently, and take mine. Accordingly Fatimeh and he changed clothes.—Then he said, Colour my face as yours is, that I may be like you; but perceiving that the poor creature could not help trembling, to encourage her, he said, I tell you again you need not fear anything: I swear by the name of God I will not take away your life.—Fatimeh lighted her lamp, made him come into the cell, and taking a pencil and dipping it into a certain liquor, rubbed it over his face, and assured him the colour would not change, and that his face was of the same dye as her own: after which she put her own head-dress on his head, with a veil, with which she showed him how to hide his face as he passed through the town. After this, she put a long string of beads about his neck, which hung down to the middle of his body, and giving him the stick she used to walk with, in his hand, brought him a looking-glass, and bid him look if he was not as like her as possible. The magician found himself disguised as he wished to be; but he did not keep the oath he so solemnly swore to the good Fatimeh; but instead of stabbing her, for fear the blood might discover him, he strangled her; and when he found she was dead, threw her body into a cistern just by the cell.

The magician, thus disguised like the holy woman Fatimeh, spent the remainder of the night in the cell, after he had committed so horrid a murder. The next morning, two hours after sunrise, though it was not a day the holy woman used to go out on, he crept out of the cell, being well persuaded that nobody would ask him any questions about it; or, if they should, he had an answer ready for them. As one of the first things he did after his arrival was to find out Aladdin's palace, where he was to execute his designs, he went directly thither.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, whether their heads ached, or they had a mind to be preserved against that distemper, stooped for him to lay his hands upon them; which he did, muttering some words in form of prayer; and, in short, counterfeited so well, that everybody took him for the holy woman.

After frequently stopping to satisfy these kind of people, who received neither good nor harm from this imposition of hands, he came at last to the square before Aladdin's palace. The crowd was so great that the eagerness to get at him increased in proportion. Those who were the most zealous and strong forced their way through the crowd to get room. There were such quarrels, and so great a noise, that the Princess, who was in the hall of four-and-twenty windows, heard it, and asked what was the matter; but nobody being able to give her an account, she ordered them to go and see, and inform her. One of her women looked out of a window, and then told her it was a

great crowd of people that were gathering about the holy woman, to be cured of the headache by the imposition of her hands.

The Princess, who had for a long time heard a great deal of this holy woman, but had never seen her, conceived a great curiosity to have some conversation with her, which the chiefs of the eunuchs perceiving, told her it was an easy matter to bring her to her, if she desired and commanded it; and the Princess showing a desire, he immediately sent four eunuchs for the pretended holy woman.

As soon as the crowd saw the eunuchs coming, they made way, and the magician perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot took so well. Holy woman, said one of the eunuchs, the Princess wants to see you, and has sent us for you. The Princess does me too great an honour, replied the false Fatimeh. I am ready to obey her command, and at the same time followed the eunuchs to the palace.

When the magician, who under a holy garment disguised a wicked heart, was introduced into the great hall, and perceived the Princess, he began a prayer, which contained a long enumeration of vows and good wishes for the Princess's health and prosperity, and that she might have everything she desired. Then he displayed all his deceitful, hypocritical rhetoric, to insinuate himself into the Princess's favour under the cloak of piety, which it was no hard matter for him to do; for as the Princess herself was naturally good, she was easily persuaded that all the world was like her, especially those who made profession of serving God in solitary retreat.

When the pretended Fatimeh had made an end of his long harangue, the Princess said to him, I thank you, good mother, for your prayers; I have great confidence in them, and hope God will hear them. Come and sit by me.—The false Fatimeh sat down with affected modesty: then the Princess resuming her discourse, said, My good mother, I have one thing to ask you, which you must not refuse me; which is, to stay with me, that you may entertain me with your way of living; and that I may learn from your good example how to serve God. —Princess, said the counterfeit Fatimeh, I beg of you not to ask what I cannot consent to, without neglecting my prayers and devotion.—That shall be no hindrance to you, answered the Princess; I have a great many apartments unoccupied; you shall choose which you like best, and shall have as much liberty to perform your devotions, as if you were in your own cell.

The magician, who wanted nothing more than to introduce himself into Aladdin's palace, where it would be a much easier matter for him to execute his pernicious designs, under the favour and protection of the Princess, than if he had been forced to come and go from the cell to the palace, did not urge much to excuse himself from accepting the obliging offer the Princess made him. Princess, said he, whatever resolution a poor wretched woman, as I am, may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a Princess.

Upon this the Princess rising up, said, Come along with me, I will show you what empty apartments I have, that you may make choice of which you like best. The magician followed the Princess, and of all the apartments she showed him, made choice of that which was the worst furnished, saying, That it was too good for him, and that he only accepted of it to please her.

Afterwards the Princess would have brought him back again into the great hall to make him dine with her; but he, considering that then he should be obliged to show his face, which he had always taken care to hide, and fearing that the Princess should find out that he was not Fatimeh, he begged of her earnestly to dispense with him, telling her that he never ate anything but bread and dried fruits, and desiring to eat that slight repast in his own apartment; that the Princess granted him, saying, You must be as free here, good mother, as if you were in your own cell: I will order you a dinner, but remember I expect you as soon as you have finished your repast.

After the Princess had dined, and the false Fatimeh had been informed by one of the eunuchs that she was risen from the table, he failed not to wait upon

her.—My good mother, said the Princess, I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of this palace, pray how do you like it? And before I show you it all, tell me first what you think of this hall.

Upon this question, the counterfeit Fatimeh, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it up, at last looked up, and surveying the hall from one end to the other, when he had examined it well, said to the Princess, As far as such a solitary being as I can judge, who am unacquainted with what the world calls beautiful, this hall is truly admirable and most beautiful; there wants but one thing.—What is that, good mother? answered the Princess; tell me, I conjure you. For my part I always believed, and have heard say, it wanted nothing; but if it does, it shall be supplied.

Princess, said the false Fatimeh, with great dissimulation, forgive me for the liberty I have taken; but my opinion is, if it can be of any importance, that if a rukh's egg was hung up in the middle of this dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe.

My good mother, said the Princess, what bird is a rukh, and where may one get an egg?—Princess, replied the pretended Fatimeh, it is a bird of prodigious size, which inhabits the top of Mount Caucasus: the architect who built your palace can get you one.

After the Princess Badroulboudour had thanked the false Fatimeh for what she believed her good advice, she conversed with her upon other matters? but could not forget the rukh's egg, which she made account to tell Aladdin of when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence: but he returned that evening, after the false Fatimeh had taken leave of the Princess, and retired to his apartment. As soon as he arrived, he went directly up to the Princess's apartment, saluted and embraced her, but she seemed to receive him coldly.—My Princess, said he, I think you are not so cheerful as you used to be; has anything happened during my absence, which has displeased you, or given you any trouble or dissatisfaction? In the name of God, do not conceal it from me; I will leave nothing undone that is in my power to please you.—It is a trifling matter, replied the Princess, which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

I always believed, as well as you, continued the Princess Badroulboudour, that our palace was the most superb, magnificent, and complete in the world: but I will tell you now what I find fault with, upon examining the hall of four-and-twenty windows. Do not you think with me, that it would be complete if a rukh's egg was hung up in the midst of the dome?—Princess, replied Aladdin, it is enough that you think there wants such a thing; you shall see by the diligence used to repair that deficiency, that there is nothing which I would not do for your sake.

Aladdin left the Princess Badroulboudour that moment, and went up into the hall of four-and-twenty windows, where pulling out of his bosom the lamp, which, after the danger he had been exposed to, he always carried about him, he rubbed it; upon which the Jinnee immediately appeared.—Jinnee, said Aladdin, there wants a rukh's egg to be hung up in the midst of the dome: I command thee, in the name of this lamp, to repair the deficiency. Aladdin had no sooner pronounced these words, but the Jinnee gave so loud and terrible a cry, that the hall shook, and Aladdin could scarce stand upright. What! wretch, said the Jinnee, in a voice that would have made the most undaunted man tremble, is it not enough that I and my companions have done every thing for you, but you, by an unheard-of-ingratitude, must command me to bring my master, and hang him up in the midst of this dome? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes; but you are happy in not being the author of this request, and that it does not

come from yourself. Know then, that the true author is the brother of the African magician, your enemy, whom you have destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman Fatimeh, whom he murdered: and it is he who has suggested to your wife to make this pernicious demand. His design is to kill you, therefore take care of yourself. After these words the Jinnee disappeared.

Aladdin lost not a word of what the Jinnee had said. He had heard talk of the holy woman Fatimeh, and how she pretended to cure the headache. He returned to the Princess's apartment, and without mentioning a word of what had happened, he sat down, and complained of a great pain which had suddenly seized his head; upon which the Princess ordered the holy woman to be presently fetched, and then told him how that holy woman came to the palace, and that she had appointed her an apartment.

When the pretended Fatimeh came, Aladdin said, Come hither, good mother; I am glad to see you here at so fortunate a time: I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this distemper. So saying, he rose up, but held down his head.—The counterfeit Fatimeh advanced towards him, with his hand all the time on a dagger concealed in his girdle under his gown; which Aladdin observing, he seized his hand before he had drawn it, pierced him to the heart with his own dagger, and then threw him down on the floor dead.

My dear husband, what have you done? cried the Princess in surprise. You have killed the holy woman.—No, my Princess, answered Aladdin, without emotion, I have not killed Fatimeh, but a wicked wretch, that would have assassinated me, if I had not prevented him. This wicked man, added he, uncovering his face, has strangled Fatimeh, whom you accused me of killing, and disguised himself in her clothes, to come and murder me: but that you may know him better, he is brother to the African magician. Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers, who were magicians. Within a few years afterwards the Sultan died in a good old age, and as he left no male children, the Princess Badroulboudour, as lawful heir to the crown, succeeded him, and communicating the power to Aladdin, they reigned together many years, and left a numerous and illustrious posterity behind them.

THE STORY OF ALI BABA, AND THE FORTY ROBBERS DESTROYED BY A SLAVE.

In a town in Persia there lived two brothers, one named Cassim, the other Ali Baba. Their father left them no great property; but as he had divided it equally between them, it should seem their fortune would have been equal; but chance directed otherwise.

Cassim married a wife, who, soon after their marriage, became heiress to a plentiful estate, and a good shop and warehouse full of rich merchandises; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba, on the other hand, who married a woman as poor as himself, lived in a very mean habitation, and had no other means to maintain his wife and children but his daily labour, by cutting of wood in a forest near the town, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him. He observed it very attentively, and distinguished a large body of horse coming briskly on; and though they did not talk of robbers in that country, Ali Baba began to think that they might prove so; and, without considering what might become of his asses, he was resolved to save

himself. He climbed up a large thick tree, whose branches, at a little distance from the ground, divided in a circular form so close to one another, that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being seen; and this tree stood at the bottom of a single rock, which was very high above it, and so steep and craggy, that nobody could climb up it.

This troop, who were all well mounted, and well armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, by their looks and equipage, never doubted they were thieves. Nor was he mistaken in his opinion; for they were a troop of banditti, who, without doing any hurt to the neighbourhood, robbed at a distance, and made that place their rendezvous; and what confirmed him in this opinion was, every man unbridled his horse, and tied him to some shrub or other, and hung about his neck a bag of corn, which they brought behind them. Then each of them took his portmanteau, which seemed to Ali Baba to be full of gold and silver by their weight. One, who was most personable amongst them, and whom he took to be their captain, came with his portmanteau on his back under the tree in which Ali Baba was hid, and, making his way through some shrubs, pronounced these words so distinctly, *Open, Sesame*, that Ali Baba heard him.—As soon as the captain of the robbers had uttered these words, a door opened; and after he had made all his troop go in before him, he followed them, and the door shut again of itself.

The robbers stayed some time within the rock; and Ali Baba, who feared that some one, or all of them together, should come out and catch him, if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was, nevertheless, tempted once or twice to get down, and mount one of their horses, and lead another, driving his asses before him with all the haste he could to town; but the uncertainty of the event made him chose the safest way.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him and then Ali Baba heard him make the door close, by pronouncing these words *Shut, Sesame*. Every man went and bridled his horse, fastening his portmanteau and mounting again; and when the captain saw them all ready, he put himself at their head, and they returned the same way they came.

Ali Baba did not immediately quit his tree; For, said he to himself, They may have forgotten something and come back again, and then I shall be taken. He followed them with his eyes as far as he could see them; and after they stayed a considerable time before he came down. Remembering the words the captain of the robbers made use of to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly he went among the shrubs, and perceiving the door concealed behind them, he stood before it, and said, *Open, Sesame.* The door instantly flew wide open.

Ali Baba, who expected a dark dismal place, was very much surprised to see it well lighted and spacious, cut out by men's hands in the form of a vault which received the light from an opening at the top of the rock, cut in like manner. He saw all sorts of provisions, and rich bales of merchandises, of silk stuff, brocade, and valuable carpeting, piled upon one another; and, above all, gold and silver in great heaps, and money in great leather purses. The sight of all these riches made him believe that this cave had been occupied for ages by robbers, who succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and as soon as he was in, the door shut again. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry. When he had done, he collected his asses, which were dispersed, and when he had loaded them with the bags, laid the wood on them in such a manner that they could not be seen. When he had done, he stood before the door, and pronouncing the words, *Shut, Sesame*, the door closed

after him, for it had shut of itself while he was within, and remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, and shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money, suspected that her husband had been robbing, insomuch that when he brought them all in, she could not help saying, Ali Baba, have you been so unhappy as to—Be quiet, wife, interrupted Ali Baba; do not frighten yourself: I am no robber, unless he can be one who steals from robbers. You will no longer entertain an ill opinion of me, when I shall tell you my good fortune. Then he emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes: and when he had done, he told her the whole adventure from the beginning to the end; and, above all, recommended it to her to keep it secret.

The wife, recovered and cured of her fears, rejoiced with her husband at their good luck, and would count the money piece by piece.—Wife, replied Ali Baba, You do not know what you undertake, when you pretend to count the money; you will never have done. I will go and dig a hole and bury it; there is no time to be lost.—You are in the right of it, husband, replied the wife, but let us know, as nigh as possible, how much we have. I will go and borrow a small measure in the neighbourhood, and measure it, while you dig the hole. —What you are going to do is to no purpose, wife, said Ali Baba; if you would take my advice, you had better let it alone; but be sure to keep the secret, and do what you please.

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and, addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one. The other asked for a small one. She bid her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew very well Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself of artfully putting some suet at the bottom of the measure, and brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, and filled it and emptied it often, at a small distance upon the sofa, till she had done; and she was very well satisfied to find the number of measures amounted to as many as they did, and went to tell her husband, who had almost finished digging the hole.—While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold stuck at the bottom. Sister, said she, giving it to her again, You see that I have not kept your measure long: I am obliged to you for it, and return it with thanks.

As soon as Ali Baba's wife's back was turned, Cassim's wife looked at the bottom of the measure, and was in an inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. What! said she, has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this gold? Cassim, her husband, was not at home, as I said before, but at his shop, which he left always in the evening. His wife waited for him, and thought the time an age; so great was her impatience to tell him the news, at which he would be as much surprised.

When Cassim came home, his wife said to him, Cassim, I warrant you, you think yourself rich, but you are much mistaken; Ali Baba is infinitely richer than you; he does not count his money, but measures it. Cassim desired her to explain the riddle, which she did, by telling him the stratagem she had made use of to make the discovery, and showed him the piece of money, which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning before sunrise.—Now Cassim, after he had married the rich widow,

never treated Ali Baba as a brother, but forgot him. Ali Baba, said he, accosting him, you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold. How, brother! replied Ali Baba; I do not know what you mean: explain yourself.—Do you pretend ignorance, replied Cassim, showing him the piece of gold his wife had given him. How many of these pieces, added he, have you? My wife found this at the bottom of the measure you borrowed yesterday.

By this discourse, Ala Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to keep secret; but what was done could not be recalled; therefore without showing the least surprise or trouble, he confessed all, and told his brother by what chance he had discovered this retreat of the thieves, and in what place it was; and offered him part of his treasure to keep the secret.—I expect as much, replied Cassim haughtily; but I will know exactly where this treasure is; and the signs and tokens how I may go to it myself when I have a mind; otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have got, and I shall have my share for my information.

Ali Baba, more out of his natural good temper than frightened by the insulting menaces of a barbarous brother, told him all he desired, and even the very words he was to make use of to go into the cave and to come out again.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose early the next morning a long time before the sun, and set out with ten mules loaded with great chests, which he designed to fill; proposing to carry many more the next time, according to the riches he found; and followed the road which Ali Baba had told him. He was not long before he came to the rock, and found out the place by the tree, and other marks his brother had given him.—When he came to the door, he pronounced these words, *Open, Sesame*, and it opened; and when he was in, shut again. In examining the cave, he was in great admiration to find much more riches than he apprehended by Ali Baba's relation. He was so covetous and fond of riches, that he could have spent the whole day in feasting his eyes with so much treasure, if the thought that he came to carry some away with him, and loading his mules, had not hindered

He laid as many bags of gold as he could carry away at the door, and ing at last to open the door, his thoughts were so full of the great s he should possess, that he could not think of the necessary word; but d of *Sesame*, said *Open, Barley*, and was much amazed to find that the did not open, but remained fast shut. He named several sorts of grain, but the right, and the door would not open.

Cassim never expected such an accident, and was so frightened at the danger he was in, that the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it in his life before. He threw down the bags he had loaded himself with, and walked hastily up and down the cave, without having th least regard to all the riches that were round him. In this miserable conditio we will leave him, bewailing his fate, and undeserving of pity.

About noon the robbers returned to their cave, and at some distance from i saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty they galloped full speed to the cave. They drove away the mules, which Cassim had neglected to fasten, and they strayed away through the forest so far, that they were soon out of sight. The robbers never gave themselves the trouble to pursue the mules, they were more concerned to know who they belonged to. And while some of them searched about the rock, the captain and the rest went directly to the door, with their naked sabres in their hands: and pronouncing the words it opened.

Cassim who heard the noise of the horses' feet from the middle of the cave, never doubted of the coming of the robbers and his approaching death; but resolved to make one effort to escape from them. To this end he stood ready at the door, and no sooner heard the word *Sesame*, which he had forgotten, and

saw the door open, but he jumped briskly out, and threw the captain down, but could not escape the other robbers, who with their sabres soon deprived him of life.

The first care of the robbers after this was to go into the cave. They found all the bags which Cassim had brought to the door, to be more ready to load his mules with, and carried them all back again to their places, without perceiving what Ali Baba had taken away before. Then holding a council, and deliberating upon this matter, they guessed that Cassim when he was in, could not get out again; but then could not imagine how he got in. It came into their heads that he might have got down by the top of the cave; but the opening by which it received light was so high, and the top of the rock so inaccessible without, besides that nothing showed that he had done so, that they believed it impracticable for them to find out. That he came in at the door they could not satisfy themselves, unless he had the secret of making it open.—In short, not one of them could imagine which way he entered; for they were all persuaded that nobody knew their secret, little imagining that Ali Baba had watched them. But, however it happened, it was a matter of the greatest importance to them to secure their riches. They agreed therefore to cut Cassim's body into four quarters, and to hang two on one side, and two on the other, within the door of the cave, to terrify any person that should attempt the same thing, determining not to return to the cave till the stench of the body was completely exhaled.

They had no sooner taken this resolution, but they executed it; and when they had nothing more to detain them, they left the place of their retreat well closed. They mounted their horses, and went to beat the roads again, and to attack the caravans they should meet.

In the mean time Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba in a terrible fright, and said, I believe, brother-in-law, that you know that Cassim, your brother, is gone to the forest, and upon what account: it is now night, and he is not returned: I am afraid some misfortune has come to him.—Ali Baba, who never disputed but that his brother, after what he had said to him, would go to the forest, declined going himself that day, for fear of giving him any umbrage; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she need not frighten herself, for that certainly Cassim did not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep this thing secret, was the more easily persuaded to believe him. She went home again, and waited patiently till midnight. Then her fear redoubled with grief, the more sensible, because she durst not vent it, nor show it, but was forced to keep it secret from the neighbourhood. Then, as if her fault had been irreparable, she repented of her foolish curiosity, and cursed her desire of penetrating into the affairs of her brother and sister-in-law. She spent all that night in weeping; and as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go and see what was become of Cassim, but went immediately with his three asses, begging of her at first to moderate her affliction. He went to the forest, and when he came near the rock, and having seen neither his brother nor his mules in his way, he was very much surprised to see some blood spilt by the door, which he took for an ill-omen; but when he had pronounced the word, and the door opened, he was much more startled at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last dues to his brother, and, without remembering the little brotherly friendship he had for him, went into the cave, to find something to wrap them in, and loaded one of his asses with them, and covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away: but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's.

Ali Baba knocked at the door, which was opened by Morgiana, a cunning, intelligent slave, fruitful in inventions to insure success in the most difficult undertakings; and Ali Baba knew her to be such. When he came into the court, he unloaded the ass, and, taking Morgiana aside, said to her, The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is to bury him as if he died a natural death. Go, tell your mistress I want to speak with her; and mind what I say to you.

Morgiana went to her mistress, and Ali Baba followed her. Well, brother, said she, with great impatience, what news do you bring me of my husband? I perceive no comfort in your countenance.—Sister, answered Ali Baba, I cannot tell you any thing before you hear my story from the beginning to the end, without speaking a word; for it is as of great importance to you as to me to keep what has happened secret.—Alas! said she, this preamble lets me know that my husband is dead; but at the same time I know the necessity of the secrecy you require of me, and I must constrain myself: say on; I will hear you.

Then Ali Baba told his sister the success of his journey, till he came to the finding of Cassim's body. Now, said he, sister, I have something to tell you, which will afflict you much the more, because it is what you so little expect; but it cannot now be remedied; and if any thing can comfort you, I offer to put that little which God hath sent me, to what you have, and marry you; assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so, as that my brother should appear to have died a natural death. I think you may leave the management of it to Morgiana, and I will contribute all that lies in my power.

What could Cassim's widow do better than accept of this proposal? For though her first husband had left behind him plentiful substance, this second was much richer, and by the discovery of this treasure might be much more so. Instead of rejecting the offer, she looked upon it as a reasonable motive to comfort her; and drying up her tears, which began to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, showed Ali Baba she approved of his proposal.—Ali Baba left the widow, and recommended to Morgiana to act her part well, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked him for a sort of lozenges, which he prepared, and were very efficacious in the most dangerous distempers. The apothecary asked her who was sick at her master's. She replied with a sigh, Her good master Cassim himself: that they knew not what his distemper was, but that he could neither eat nor speak.—After these words Morgiana carried the lozenges home with her, and the next morning went to the same apothecary's again, and, with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. Alas! said she, taking it from the apothecary, I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master.

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who told it everywhere that her master was dead.

The next morning soon after day appeared, Morgiana, who knew a certain old cobbler that opened his stall early, before other people, went to him, and, bidding him good morrow, put a piece of gold into his hand.—Well, said Baba Mustapha, which was his name, and who was a merry old fellow, looking on the gold, though it was hardly daylight, and seeing what it was, this is good hansel: what must I do for it? I am ready.

Baba Mustapha, said Morgiana, you must take with you your sewing tackle, and go with me; but I must tell you, I shall blindfold you when you come to such a place.

Baba Mustapha seemed to boggle a little at these words. Oh, oh! replied he, you would have me do something against my conscience, or against my honour.—God forbid! said Morgiana, putting another piece of gold into his

... "*The silent.*"
... *Syria; or the north of Arabia.*
... *Western India.*
... *Quicksilver.*
... *The Devil.*
... *Borneo.*

Fakeer ... *Poor; specially a poor person devoted to religious observances.*
Farajeeyeh ... *A loose robe or coat.*
Farasheh ... *A butterfly.*
Farrash ... *A servant.*
Fatehah ... *First chapter of Kuran.*
Furkan ... *A name for the Kuran.*

Ghada ... *An inflammable tree.*
Gharam ... "*Desire, passion.*"
Ghashiyeh ... *An embroidered saddle cover.*
Ghool ... *A demon who eats men.*
Ghooleh ... *A female ditto.*

Hajj ... ... *A pilgrim.*
Hareem ... *The apartments of the women, or the women themselves.*
Hasan ... "*Beautiful.*"
Hasheesh ... *Intoxicating hemp.*
Hayat en-Neefoos, "*Life of souls.*"
Hazar ... ... *A kind of nightingale.*
Henna ... *A dye for the fingers, &c.*
Hooreyeh ... *A virgin of Paradise.*
Hosh ... ... *A court of a house; or one surrounded by meaner lodgings.*

Ibn ... ... *Son.*
Ibraheem ... *Abraham.*
Imam ... ... *The chief minister of a mosque.*
Izar ... ... *A woman's veil, worn in public.*

Jahennem ... *Hell.*
Jedeed ... *A copper coin.*
Jemeeleh ... "*Beautiful.*"
Jereed ... *A palm stick.*
Jink ... ... *Male public dancers.*
Jinn or Jan ... *Beings created of fire.*
Jinnee ... *One of the Jinn.*
Jinneyeh ... *A female Jinnee.*
Joharah ... "*A jewel.*"
Jubbeh ... *A long outer vest.*
Jullanar ... "*Pomegranate flower.*"

Ka'ah ... ... *A lofty saloon; elegant house.*
Kaaks ... *Cakes.*
Kadee ... *A judge.*
Kaf ... ... *Mountains encircling the world.*
Kamar ... *A belt with a purse.*
Kamar ez-Zeman, "*The moon of the age.*"
Kanoon ... *A kind of dulcimer.*
Karamaneh ... *A confidential female slave.*
Kasabeh ... *A measure.*
Kataif ... ... *Cakes.*
Kebab ... *Lamb or mutton roasted on skewers.*
Keerat ... *Carat; a weight of nearly three grains.*
Kenan ... *Canaan.*
Keerawan ... *Stone curlew.*
Khaleefeh ... "*The Vicar of God,*" *chief ruler of the Muslim world.*
Khan ... ... *A building, chiefly for the accommodation of merchants.*
Khaseeb ... "*Endowed with plenty.*"
Khatmeh ... *A recitation of the whole Kuran.*
Khizam ... *A nose ring.*
Khoolenj ... *A tree from which bowls are made.*
Khutbeh ... *An exhortation and prayer.*
Khuteb ... *A form of prayer.*
Kishk ... ... *A preparation of wheat.*
Kohl ... ... *Powder for the eyelids.*
Koofeyeh ... *A head kerchief.*
Koot el-Kuloob, "*Food of hearts.*"
Kubbeh ... *A dome; cupola; a domed apartment; a closet; tent.*
Kulleh ... *A porous water-bottle.*
Kunafeh ... *A kind of pastry.*
Kuran ... *The religious book of the Muslims.*
Kurbaj ... *A whip.*
Kutb ... ... *A chief.*

GLOSSARY

Abaah ... *A woollen cloak.*
'Abd Allah ... "*Servant of God.*"
'Abd el-Kuddoos, "*Servant of the most Holy.*"
'Abd es-Samad "*Servant of the Eternal.*"
Aboo Keer ... *Aboukir, ancient Canopus.*
Aboo Seer ... *Busiris.*
Aboo Tabah ... *A sergeant who arrests.*
Abu-l-Harith ... *A name of the lion.*
Abu-s-Sa'adat . "*Father of prosperities.*"
Abu-sh-Shamat "*Having moles.*"
Acmash ... *Weak-eyed.*
'Adileeyeh ... *The name of a mosque at Cairo.*
'Afeef ... ... *Chaste, abstinent.*
Ajeeb ... ... "*Wonderful.*"
Akkem ... *A camel loader, &c.*
'Ala-ed-Deen, or Aladdin "*Glory of the Religion.*"
Allah ... ... *God.*
'Andam ... *Brazil wood.*
'Anka ... ... *An enormous bird.*
Ardebb ... *A measure—about five bushels.*
Aseedeh ... *A kind of mustard.*
Ash'ab ... *A very covetous man.*
Aslan ... ... *A lion.*
'Azeez ... "*Dear, excellent.*"

Badroulboudour, "*Full moon of full moons.*"
Bahr ... ... *A sea or river.*
Bakbook ... "*Chatterer.*"
Baklaweh ... *Pastry.*
Batarikh ... *A dish of salted fish roe.*
Baz ... ... *A little kettle-drum.*
Bazar ... ... *A market street.*
Bedawee ... *An Arab.*
Bedaweeyeh ... *An Arab woman.*
Bedr ... ... *The moon.*
Bedr Basim ... "*Smiling full moon.*"
Benj ... ... *Hemp.*
Boozah ... *A kind of beer.*
Budoor ... "*Full moons.*"
Burko' ... *A face veil.*
Burnus ... *An Arab cloak.*

Consul ... *A title often given in Egypt to any wealthy Frank.*

Daood ... *David.*
Dahish ... "*Amazed.*"
Darweesh ... *A member of a Muslim religious order.*
Dawa ... ... *A depilatory.*
Deenar ... *A piece of gold.*
Deewan ... *Mattresses and cushions placed against the wall on a leewan.*
Denn ... ... *A wine vessel.*
Dirbas ... *A lion.*
Dirhem ... *A silver coin; a weight.*
Dorak ... *A water-bottle.*
Durka'ah ... *The depressed part of a paved floor.*

Ed Deylem ... *A province of Persia.*
Efendee ... *A Turkish title of respect.*
'Efreet ... *A powerful evil Jinnee.*
El Andalus ... *Spain.*
El Basrah ... *Bussorah.*
El Fadl ... "*The excellence*" (*of the Religion*).
El Ghayoor ... "*The jealous*"—*changeable.*
El Meleehal ... "*The beautiful.*"
El Mosil ... *Mosul.*
El Mustafa ... "*The elect.*"
El Ward fi-l-Akmam, "*The rosebud.*"
Emeer ... *A chief, or noble.*
Enees el-Jelees "*The companion's cheerer.*"
Er Ranij ... *Borneo.*

But as it was the safety of the [illegible] another of the gang, who promised him [illegible] ented himself, and his offer being accepted, Mustapha, as the other had done; and being shown place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, seeing the red chalk, and arguing after the same manner with herself the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself very much upon the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from his neighbours'; and the captain and all of them thought it must succeed. They conveyed themselves into the town in the same manner as before; and when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied; and the robber, as the author of the mistake, underwent the same punishment, which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information about Ali Baba's house. He found, by their example, that their heads were not so good as their hands on such occasions; and therefore resolved to take upon himself this important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same piece of service he had done to the former. He never amused himself with setting any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, very well satisfied with his journey, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, he said, Now, comrades, nothing can prevent our full revenge; I am certain of the house, and in my way hither I have thought how to put it in execution, and if any one knows a better expedient, let him communicate it. Then he told him his contrivance; and as they approved of it, he ordered them to go into the towns and villages about, and buy nineteen mules, and thirty-eight large leather jars, one full, and the others all empty.

In two or three days' time the robbers purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there, after supper, to take a little fresh air. He stopped his mules, and addressed himself to him, and said, I have brought some oil here, a great way, to sell at to-morrow's market; and it is now so late, that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged to you.

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible for him to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave he had, and ordered him, when the mules were unloaded, not only to put them into the stable, but to give them corn and hay; and then went to

hat I remember the way exactly;
hat I can do. At these words Baba
isfaction of the robber, and without shutting
nothing valuable to lose, he led the robber to the
bound his eyes.—It was here, said Baba Mustapha,
; and I turned as you see me. The robber, who had his hand-
dy, tied it over his eyes, and walked by him till he stopped, partly
him, and partly guided by him. I think, said Baba Mustapha, I went
no farther, and he had now stopped directly at Cassim's house, where Ali Baba lived then; upon which the thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand; and when he pulled it off, he asked him if he knew whose house that was: to which Baba Mustapha replied, that as he did not live in that neighbourhood he could not tell.

The robber, finding that he could discover no more from Baba Mustapha, thanked him for the trouble he had given him, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha parted, Morgiana went out of Ali Baba's house for something, and coming home again, seeing the mark the robber had made, she stopped to observe it. What is the meaning of this mark? said she to herself; somebody intends my master no good, or else some boy has been playing the rogue with it: with whatever intention it was done, added she, it is good to guard against the worse. Accordingly she went and fetched a piece of chalk, and marked two or three doors on each side in the same manner, without saying a word to her master or mistress.

In the mean time the thief rejoined his troop again in the forest, and told them the good success he had; expatiating upon his good fortune, in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all said, Comrades, we have no time to lose: let us all set off well armed, without its appearing who we are; and that we may not give any suspicion, let one or two go privately into the town together, and appoint the rendezvous in the great square; and in the mean time our comrade, who brought us the good news, and I, will go and find out the house, that we may consult what is best to be done.

This speech and plan was approved by all, and they were soon ready. They filed off in small parcels of two or three, at the proper distance from each other; and all got into the town without being in the least suspected. The captain and he that came in the morning as a spy, came in last of all. He led the captain into the street where he had marked Ali Baba's house, and when they came to one of the houses which Morgiana had marked, he pointed it out. But going a little farther, to prevent being taken notice of, the captain observed that the next door was chalked after the same manner, and in the same place: and showing it to his guide, asked him which house it was, that, or the first. The guide was so confounded, that he knew not what answer to make; and much less, when he and the captain saw five or six houses besides marked after the same manner. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest so like to that which he marked, and owned, in that confusion, he could not distinguish it.

The captain, finding that their design proved abortive, went directly to the place of rendezvous, and told the first of his troop that he met, that they had lost their labour, and must return to their cave the same way as they came. He himself set the example, and they all returned as they came.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging that he ought to have taken better precaution, to kneeled down to receive the stroke from him that was appointed to
All the head.

GLOSSARY

THIS GLOSSARY INCLUDES THE MEANINGS GIVEN BY MR. LANE TO THE PROPER NAMES, WHICH ARE DISTINGUISHED BY QUOTATION MARKS

Morgiana, to bid her get a good hot supper for his guest, and make him a good bed.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stable as he ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself, on pretence of not being troublesome; but really to have room to execute his design, and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life, till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time, and went with him to the door; and while Ali Baba went into the kitchen to speak to Morgiana, he went into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take great care of his guest, said to her, To-morrow I design to go to the bath before day: take care my bathing linen be ready, and give them to Abdallah, which was the slave's name, and make me some good broth against I come back. After this he went to bed.

In the meantime, the captain of the robbers went from the stable to give his people orders what to do; and beginning at the first jar, and so on to the last, said to each man, As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you, pointed and sharpened for the purpose, and come out, and I will be presently with you.—After this he returned into the kitchen, and Morgiana taking up a light, conducted him to his chamber, where, after she had asked him if he wanted anything, she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise again.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdallah, who was not then gone to bed, to set on the pot for the broth; but while she skimmed the pot the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdallah seeing her very uneasy, said, Do not fret and teaze yourself, but go into the yard, and take some oil out of one of the jars.

Morgiana thanked Abdallah for his advice; and while he went to bed, near Ali Baba's room, that he might be the better able to rise and follow Ali Baba to the bath, she took the oil-pot, and went into the yard; and as she came nigh the first jar, the robber within said softly, Is it time?

Though the robber spoke low, Morgiana was struck with the voice the more, because the captain, when he unloaded the mules, opened this and all the other jars, to give air to his men, who were ill enough at their ease, without wanting room to breathe.

Any other slave but Morgiana, so surprised as she was to find a man in a jar, instead of the oil she wanted, would have made such a noise, as to have given an alarm, which would have been attended with ill consequences; whereas Morgiana, apprehending immediately the importance of keeping the secret, and the danger Ali Baba, his family, and she herself, were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without showing the least emotion, answered, not yet, but presently.—She went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master Ali Baba, who thought that he had entertained an oil-merchant, had admitted thirty-eight robbers into his house; looking on this pretended merchant as their captain. She made what haste she could to fill her oil pot, and returned into her kitchen; where, as soon as she had lighted her lamp, she took a great kettle, and went again to the oil jar, filled the kettle, and set it on a great wood fire to boil; and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle, and shut the door; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out also the lamp, and remained silent; resolving not to go to bed till she had observed what was to follow through a window of the kitchen, which opened into the yard, as far as the darkness of the night permitted.

She had not waited a quarter of an hour, before the captain of the robbers waked, got up, and opened the window; and finding no light, and hearing no noise, nor any one stirring in the house, gave the signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. Then he listened, and neither hearing nor perceiving any thing whereby he could judge that his companions stirred, he began to grow very uneasy, and threw stones again a second and third time, and could not comprehend the reason that none of them should answer to his signal: cruelly alarmed, he went softly down into the yard, and going to the first jar, and asking the robber, whom he thought alive, if he was asleep, he smelled the hot boiled oil, which sent forth a steam out of the jar, and knew thereby that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars one after another, he found that all his gang were dead; and by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged to despair at having failed in his design, he forced the lock of a door, that led from the yard to the garden, and, climbing over the walls of several gardens, at last made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she guessed that he chose rather to make his escape by the gardens than by the street-door, which was double locked; satisfied and pleased to have succeeded so well, and secured the house, she went to bed and fell asleep.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the amazing accident that had happened at home; for Morgiana did not think it right to wake him before for fear of losing her opportunity; and afterwards she thought it needless to disturb him.

When he returned from the baths, and the sun had risen, he was very much surprised to see the oil jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it.—My good master, answered she, God preserve you and all your family! You will be better informed of what you wish to know when you have seen what I have to show you, if you will give yourself the trouble to follow me.

As soon as Morgiana had shut the door, Ali Baba followed her; and when she brought him into the yard, she bid him look into the first jar, and see if there was any oil. Ali Baba did so, and seeing a man, started back frightened and cried out. Do not be afraid, said Morgiana; the man you see there can neither do you nor anybody else any harm. He is dead.—Ah, Morgiana! said Ali Baba, what is it you show me? Explain the meaning of it to me.—I will, replied Morgiana; moderate your astonishment, and do not excite the curiosity of your neighbours; for it is of great importance to keep this affair secret. Look in all the other jars.

Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in it, he found it prodigiously sunk, and stood for some time motionless, sometimes looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise: at last, when he had recovered himself, he said, And what is become of the merchant?

Merchant! answered she; he is as much one as I am. I will tell you what he is, and what is become of him; but you had better hear the story in your own chamber; for it is time for your health that you had your broth after your bathing.

While Ali Baba went into his chamber, Morgiana went into the kitchen to fetch the broth, and carry it to him: but before he would drink it, he first

her satisfy his impatience, and tell him the story with all its circumstances; and she obeyed him.

Last night, sir, said she, when you were gone to bed, I got your bathing linen ready, and gave them to Abdallah; afterwards I set on the pot for the broth, and as I was skimming the pot, the lamp, for want of oil, went out; and as there was not a drop more in the house, I looked for a candle, but could not find one. Abdallah, seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil-pot, and went directly to the jar which stood nearest to me; and when I came to it, I heard a voice within it say, Is it time? Without being dismayed, and comprehending immediately the malicious intention of the pretended oil merchant, I answered, Not yet, but presently. Then I went to the next, and another voice asked me the same question, and I returned the same answer; and so on, till I came to the last, which I found full of oil; with which I filled my pot.

When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil-merchant, and entertained so handsomely, I thought there was no time to be lost: I carried my pot of oil into the kitchen, lighted the lamp, and afterwards took the biggest kettle I had, went and filled it full of oil, and set it on the fire to boil, and then went and poured as much into each jar as was sufficient to prevent them from executing the pernicious design they came about: after this I retired into the kitchen, and put out the lamp; but before I went to bed, I waited at the window to know what measures the pretended merchant would take.

After I had watched some time for the signal, he threw some stones out of the window against the jars, and neither hearing nor perceiving any body stirring, after throwing three times, he came down, and I saw him go to every jar, after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, I never doubted but that, seeing he had missed his aim, he had made his escape over the walls of the garden. Persuaded that the house was now safe, I went to bed.

This, said Morgiana, is the account you asked of me; and I am convinced it is the consequence of an observation which I had made for two or three days before, but did not think fit to acquaint you with; for when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red; and both times, without knowing what was the intention of those chalks, I marked two or three neighbours' doors on each hand after the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three: all this shows that they had sworn your destruction, and it is proper you should stand upon your guard, while there is one of them alive: for my part I shall not neglect anything necessary to your preservation, as I am in duty bound.

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, I will not die without rewarding you as you deserve: I owe my life to you, and for the first token of my acknowledgment I will give you your liberty from this moment, till I can complete your recompense as I intend. I am persuaded with you that the forty robbers have laid all manner of snares for me: God, by your means, has delivered me from them, and I hope will continue to preserve me from their wicked designs, and by averting the danger which threatened me, will deliver the world from their persecution and their cursed race. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what has become of them. But that Abdallah and I will undertake.

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Under these trees he and the slave went and dug a trench, long and wide enough to hold all the robbers, and as the earth was light, they were not long doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, laid them

in the trench, and levelled the ground again. When this was done, Ali Ba hid the jars and weapons; and as for the mules, as he had no occasion f them, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures to prevent the public from knowing ho he came by his riches in so short a time, the captain of the forty robber returned to the forest, in most inconceivable mortification; and in the agitatio or rather confusion, he was in at his success, so contrary to what he ha promised himself, he entered the cave, not being able, all the way from th the town, to come to any resolution what to do to Ali Baba.

The loneliness of the dark place seemed frightful to him. Where are you my brave lads, cried he, old companions of my watchings, inroads, and labour What can I do without you? Did I collect you to lose you by so base a fate and so unworthy your courage? Had you died with your sabres in your hands like brave men, my regret had been less! When shall I get so gallant a troo again? And if I could, can I undertake it without exposing so much gold an treasure to him, who hath already enriched himself out of it? I cannot, I ough not to think of it, before I have taken away his life. I will undertake tha myself, which I could not accomplish with so powerful assistance; and when have taken care to secure this treasure from being pillaged, I will provide for i new masters and successors after me, who shall preserve and augment it to al posterity. This resolution being taken, he was not at a loss how to execute it but, easy in his mind, and full of hopes, he slept all that night very quietly.

When he awoke early next morning, as he had proposed, he dressed himsel agreeably to the project he had in his head, and went to the town, and took lodging in a khan. And as he expected what had happened at Ali Baba' might make a great noise in the town, he asked his host, by way of discours what news there was in the city. Upon which the innkeeper told him a grea many things, which did not concern him in the least. He judged by this, tha the reason why Ali Baba kept this affair so secret was for fear people shoul know where the treasure lay, and the means of coming at it; and becaus he knew his life would be sought upon account of it. And this urged him th more to neglect nothing to rid himself of so dangerous a person.

The next thing that the captain had to do was to provide himself with horse, to convey a great many sorts of rich stuffs and fine linen to his lodgin which he did by a great many journeys to the forest, but with all the necessa precautions imaginable to conceal the place whence he brought them. In ord to dispose of the merchandizes, when he had amassed them together, he took furnished shop, which happened to be opposite to that which was Cassim' which Ali Baba's son had not long occupied.

He took upon him the name of Cogia Houssain, and as a new comer, wa according to custom, extremely civil and complaisant to all the merchants h neighbours. And as Ali Baba's son was young and handsome, and a man good sense, and was often obliged to converse with Cogia Houssain, he soo made them acquainted with him. He strove to cultivate his friendship, mo particularly when, two or three days after he was settled, he recognized A Baba, who came to see his son, and stopped to talk with him as he w accustomed to do; and when he was gone, he learnt from his son who he wa He increased his assiduities, caressed him after the most engaging manne made him some small presents, and often asked him to dine and sup with hin and treated him very handsomely.

Ali Baba's son did not care to lie under such obligation to Cogia Houssa without making the like return; but was so much straitened for want of room his house, that he could not entertain him so well as he wished; and therefo acquainted his father Ali Baba with his intention, and told him that it did n look well for him to receive such favours from Cogia Houssain without invitin him again.

Ali Baba, with great pleasure, took the treat upon himself. Son, said he, t morrow (Friday), which is a day that the shops of such great merchants Cogia Houssain and yourself are shut, get him to take a walk with you af dinner, and as you come back, pass by my door, and call in. It will look bet

have it happen accidentally, than if you gave him a formal invitation. I will and order Morgiana to provide a supper.

The next day, after dinner, Ali Baba's son and Cogia Houssain met by ointment, and took their walk, and as they returned, Ali Baba's son led Cogia ussain through the street where his father lived; and when they came to the use, he stopped and knocked at the door. This, sir, said he, is my father's use; who, upon the account I have given him of your friendship, charged me procure him the honour of your acquaintance; and I desire you to add this easure to those I am already indebted to you for.

Though it was the sole aim of Cogia Houssain to introduce himself into Ali Baba's house, that he might kill him without hazarding his own life or making ny noise; yet he excused himself, and offered to take his leave. But a slave ving opened the door, Ali Baba's son took him obligingly by the hand, and a manner forced him in.

Ali Baba received Cogia Houssain with a smiling countenance, and in the ost obliging manner he could wish. He thanked him for all the favours he ad done his son; adding withal, the obligation was the greater, as he was a oung man not very well acquainted with the world, and that he might ontribute to his information.

Cogia Houssain returned the compliment, by assuring Ali Baba, that though is son might not have acquired the experience of older men, he had good sense qual to the experience of many others. After a little more conversation on ifferent subjects, he offered again to take his leave; when Ali Baba stopping im, said, Where are you going, sir, in so much haste? I beg you would do me he honour to sup with me, though what I have to give you is not worth your ceptance; but such as it is, I hope you will accept it as heartily as I give it.—r, replied Cogia Houssain, I am thoroughly persuaded of your good-will; and I ask the favour of you not to take it ill that I do not accept of your obliging vitation, I beg of you to believe that it does not proceed from any slight or tention to affront, but from a certain reason, which you would approve of if ou knew it.

And what may that reason be, sir, replied Ali Baba, if I may be so bold as to k you?—It is, answered Cogia Houssain, that I can eat no victuals that have y salt in them; therefore judge how I should look at your table.—If that the only reason, said Ali Baba, it ought not to deprive me of the honour of ur company at supper; for, in the first place, there is no salt ever put into my ead, and for the meat we shall have to-night I promise you there shall be ne. I will go and take care of that. Therefore you must do me the favour to y; I will come again immediately.

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the eat that was to be dressed that night; and to make quickly two or three outs besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help, this e, seeming dissatisfied at his new order. Who is this difficult man, said she, o eats no salt with his meat? Your supper will be spoiled, if I keep it back ong.—Do not be angry, Morgiana, replied Ali Baba, he is an honest man; efore do as I bid you.

Morgiana obeyed, though with no little reluctance, and had a curiosity to this man who eat no salt. To this end, when she had done what she had lo in the kitchen, and Abdallah laid the cloth, she helped to carry up the es; and looking at Cogia Houssain, knew him at the first sight to be the ain of the robbers, notwithstanding his disguise; and examining him very fully, perceived that he had a dagger hid under his garment.—I am not in least amazed, said she to herself, that this wicked wretch, who is my ter's greatest enemy, would eat no salt with him, since he intends to ssinate him; but I will prevent him.

When Morgiana had sent up the supper by Abdallah, while they were eating, made the necessary preparations for executing one of the boldest acts could be thought on, and had just done, when Abdallah came again for essert of fruit, which she carried up, and as soon as Abdallah had taken the

meat away, set it upon the table: after that, she set a little table and th glasses by Ali Baba, and going out, took Abdallah along with her to go to sup together, and to give Ali Baba the more liberty of conversation with his gu

Then the pretended Cogia Houssain, or rather captain of the robb thought he had a favourable opportunity to kill Ali Baba. I will, said he himself, make the father and son both drunk; and then the son, whose lif intend to spare, will not be able to prevent my stabbing his father to the hea and while the slaves are at supper, or asleep in the kitchen, I can make escape over the gardens as before.

Instead of going to supper, Morgiana, who penetrated into the intentions the counterfeit Cogia Houssain, would not give him leave to put his villanc design in execution, but dressed herself neatly with a suitable head-dress lik dancer, girded her waist with a silver-gilt girdle, to which there hung a poni with a hilt and guard of the same metal, and put a handsome mask on her fa When she had thus disguised herself, she said to Abdallah, Take your tabor, a let us go and divert our master and his son's guest, as we do sometimes wh he is alone.

Abdallah took his tabor, and played before Morgiana all the way into hall, who, when she came to the door, made a low curtesy, with a deliber air, to make herself taken notice of, and by way of asking leave to show w she could do. Abdallah, seeing that his master had a mind to say somethi left off playing.—Come in, Morgiana, said Ali Baba, and let Cogia Houss see what you can do, that he may tell us what he thinks of you. But sir, s he, turning towards Cogia Houssain, do not think that I put myself to expense to give you this diversion, since these are my slave and my cook housekeeper; and I hope you will not find the entertainment they give disagreeable.

Cogia Houssain, who did not expect this diversion after supper, began fear that he should not have the opportunity that he thought he had found; hoped, if he missed it now, to have it another time, by keeping up a frien correspondence with the father and son; therefore, though he could h wished Ali Baba would have let it alone, he pretended to be obliged to him it, and had the complaisance to express a pleasure at what he saw pleased host.

As soon as Abdallah saw that Ali Baba and Cogia Houssain had d talking, he began to play on the tabor, and accompanied it with an air which Morgiana, who was an excellent dancer, danced after such a manne would have created admiration in any other company but that before which now exhibited, among whom, perhaps, none but the false Cogia Houssain in the least attentive to her.

After she had danced several dances with the same propriety and stren she drew the poniard, and holding it in her hand, danced a dance, in w she outdid herself, by the many different figures and light movements, the surprising leaps and wonderful exertions with which she accompanie Sometimes she presented the poniard to one's breast, and sometime another's, and oftentimes seeming to strike her own. At last, as if she was of breath, she snatched the tabor from Abdallah, with her left hand, holding the dagger in her right, presented the other side of the tabor, the manner of those who get a livelihood by dancing, and solicit the libe of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son; and C Houssain, seeing that she was coming to him, had pulled his purse out o bosom to make her a present; but while he was putting his hand in Morgiana, with a courage and resolution worthy of herself, plunged the po into his heart.

Ali Baba and his son, frightened at this action, cried out aloud. Unh wretch! exclaimed Ali Baba, what have you done to ruin me and my famil It was to preserve you, not to ruin you, answered Morgiana; for see here she (opening Cogia Houssain's garment, and showing the dagger), wh enemy you had entertained! Look well at him, and you will find him

n of the gang of forty robbers.
you ; and what would you have
Before I saw him, I suspected
such a guest. I saw him, and you now
not groundless.

who immediately felt the new obligation he had to Morgiana for ing his life a second time, embraced her: Morgiana, said he, I gave you ir liberty, and then promised you that my gratitude should not stop there, it that I would soon complete it. The time is come for me to give you a roof of it, by making you my daughter-in-law. Then addressing himself to is son, he said to him, I believe you, son, to be so dutiful a child, that you will ot refuse Morgiana for your wife. You see that Cogia Houssain sought your iendship with a treacherous design to take away my life; and, if he had icceeded, there is no doubt but he would have sacrificed you also to his evenge. Consider, that by marrying Morgiana, you marry the support of my amily and your own.

The son, far from shewing any dislike, readily consented to the marriage; not only because he would not disobey his father, but that his inclination prompted him to it.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody knew anything of it till a great many years after, when not any one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity and a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction to see that his friends and neighbours, whom he had invited, had no knowledge of the true motives of that marriage; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba forebore, a long time after this marriage, from going again to the robbers' cave, from the time he brought away his brother Cassim, and some bags of gold on three asses, for fear of finding them there, and being surprised by them. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two robbers, whom he could get no account of, might be alive.

But at the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, he looked upon it as a good sign. He alighted off his horse, and tied him to a tree; and presenting himself before the door, and pronouncing these words, *Open, Sesame*, the door opened. He went in, and by the condition he found things in, he judged that nobody had been there since the false Cogia Houssain, when he fetched the goods for his shop, and that the gang of forty robbers was completely destroyed, and never doubted he was the only person in the world who had the secret of opening the cave, and that all the treasure was solely at his disposal; and having brought with him a wallet, into which he put as much gold as his horse would carry, he returned to town.

Afterwards Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity; and using their good fortune with moderation, lived in great honour and splendour, serving the greatest offices of the city.

CONCLUSION

Shahrazad, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times: then have I any claim upon thy majesty, so that I may request of thee to grant me a wish? And the King answered her, Request: thou shalt receive, O Shahrazad. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Shahrazad, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from everything that might injure thee.—So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to reckoned among lives: its colour was whiter than the face of day. The King arose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Wezeer, the father of Shahrazad, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour!—Then he conferred robes of honour upon all the Wezeers and Emeers and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imam of his Majesty, and the elect from among his creatures, our lord Mohammad, the lord among mankind, through whom we supplicate God for a happy end!

Ifrit	...	*A male demon; an animal with long fore legs.*
Leef	...	*Fibres of palm tree.*
Leewan	...	*An elevated portion of the floor in a room.*
Litham	...	*Drapery for the lower part of the face.*
Lutf	...	*"Elegance, delicacy."*
Maaroof	...	*"Kindness."*
Magians	...	*Worshippers of fire.*
Makad	...	*A chamber in which male guests are received.*
Marid	...	*A most evil Jinnee.*
Marseeneh	...	*A myrtle.*
Mashitah	...	*A tire-woman.*
Mastabah	...	*A bench of stone or brick.*
Meezer	...	*Any kind of garment or covering.*
Mejd ed-Deen		*"Glory of the Religion."*
Melik	...	*King.*
Melwatah	...	*A large outer garment.*
Memlook	...	*A male white slave.*
Memrak	...	*A lantern or other roof opening for air or light.*
Menareh	...	*The tower of a mosque.*
Menar es-Sena		*"Pharos of splendour."*
Menn	...	*A weight.*
Meshed	...	*Any kind of garment or covering.*
Mesroor	...	*"Happy."*
Mihraj	...	*Borneo.*
Mikra'ah	...	*The thicker end of a palm branch stripped of its leaves.*
Mineeneh	...	*A small biscuit.*
Misr	...	*Egypt.*
Mithkal	...	*A small weight.*
Mo'allim	...	*A teacher.*
Mosque	...	*A Muslim place of worship.*
Mowwal	...	*A short poem.*
Mudd	...	*A measure for corn.*
Mueddin	...	*One who calls to prayer from a menareh.*
Mukaddam	...	*A superior chief or overseer.*
Muslim	...	*A follower of Mohammed.*
Mustahall	...	*A man who marries a woman to enable her to remarry a husband who has divorced her.*
Nakeeb	...	*An officer under the chief of a market.*
Nakoodah	...	*A master of a ship.*
Nebeedh	...	*A kind of wine.*
Nejm es-Sabat		*"Star of the morning."*
Nedd	...	*A perfume.*
Noor ed-Deen		*"Light of the Religion."*
Noor el-Hûda		*"Light of day."*
Nusf (fadden)		*A coin worth a quarter farthing.*
'On	...	*A Marid.*
Ood	...	*A lute.*
'Orrah	...	*A wicked shrew.*
Purse	...	*50 piastres, about £5.*
Quinary	...	*Five spans, hence five feet.*
Rabab	...	*A kind of viol.*
Races es-Sitteen		*"Chief of the Sixty."*
Ramadan	...	*The Muslim month of abstinence.*
Redwan	...	*The guardian of Paradise.*
Rek'ah	...	*The repetition of a set form of words, chiefly from the Kuran.*
Rijal	...	*Saints, welees.*
Rukh	...	*A fabulous bird of enormous size.*
Saa	...	*A measure.*
Saad	...	*"Happiness."*
Sa'adeh	...	*"Felicity."*
Saheeb	...	*A title given to Wezeers.*
Sakka	...	*A water carrier.*
Saleh	...	*"Good, just, virtuous."*
Sarendeeb	...	*Ceylon.*
Saweek	...	*Meal of parched barley.*
Seemendel	...	*Salamander.*
Seemurgh	...	*A fabulous bird of enormous size.*
Sesame	...	*A grain.*
Seyyid	...	*A descendant of the Prophet.*
Shah Bandar	...	*Chief of the merchants.*
Shah Zeman	...	*"King of the age."*
Shahid	...	*An officer of a Kadee's court.*
Shamikh	...	*"High, lofty, proud."*
Sharaf el-Benat		*"Glory of damsels."*
Sharazad	...	*"Of free or ingenuous countenance."*
Shariyar	...	*"Friend of the city."*

Shebbabeh ... *A reed flageolet.*
Sheereef ... *Noble.*
Shejeret ed-Durr, "*Tree of pearls.*"
Shemleh ... *A kind of cloak.*
Shems ed-Deen "*Light of the Religion.*"
Shems en Nahar, "*The light of day.*"
Sherbet ... *A sweet drink.*
Sheykh ... *An elder, commonly used as Mr., particularly to a learned man or saint.*
Sheytan ... *Evil Jinns.*
Shukeyr ... "*Ruddy, tawny.*"
Shureyk ... *A kind of bar.*
Sikbaj ... *A dish.*
Simsim ... *Sesame.*
Sitt el-Hosn ... "*Lady of beauty.*"
Sook ... ... *A market, or bazaar.*
Suleyman ... *Solomon.*
Sultan ... *A monarch with sub-kings.*

Tarboosh ... *A woollen skull cap.*
Tohfeh ... *A rarity; present.*
Takhtarawan... *A litter.*

'Ulama ... ... *Professors of religion law.*
Umm ed-Dawahee, "*Mother of calami*
Umm es-So'ood, "*Mother of prosperities.*"
Uns el-Wujood, "*Light of the world.*"

Walee ... *The chief police magistrate.*
Waseef ... *A man servant.*
Wak Wak ... *Islands easterly of Borneo.*
Welee ... *A saint.*
Weybeh ... *The 24th of an ardebh.*
Wezeer ... *Prime Minister.*

Yahya, Yoohanna, *John.*
Yoosuf ... *Joseph.*

Zat ed-Dawahee, "*Mother of calamities.*"
Zekah ... *Alms.*
Zikr ... ... *A religious ceremony.*
Zirbajeh ... *A kind of spoon meat.*
Zunoof ... *Ethiopia, Zanzibar.*
Zuleyt ... *A low fellow.*

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